

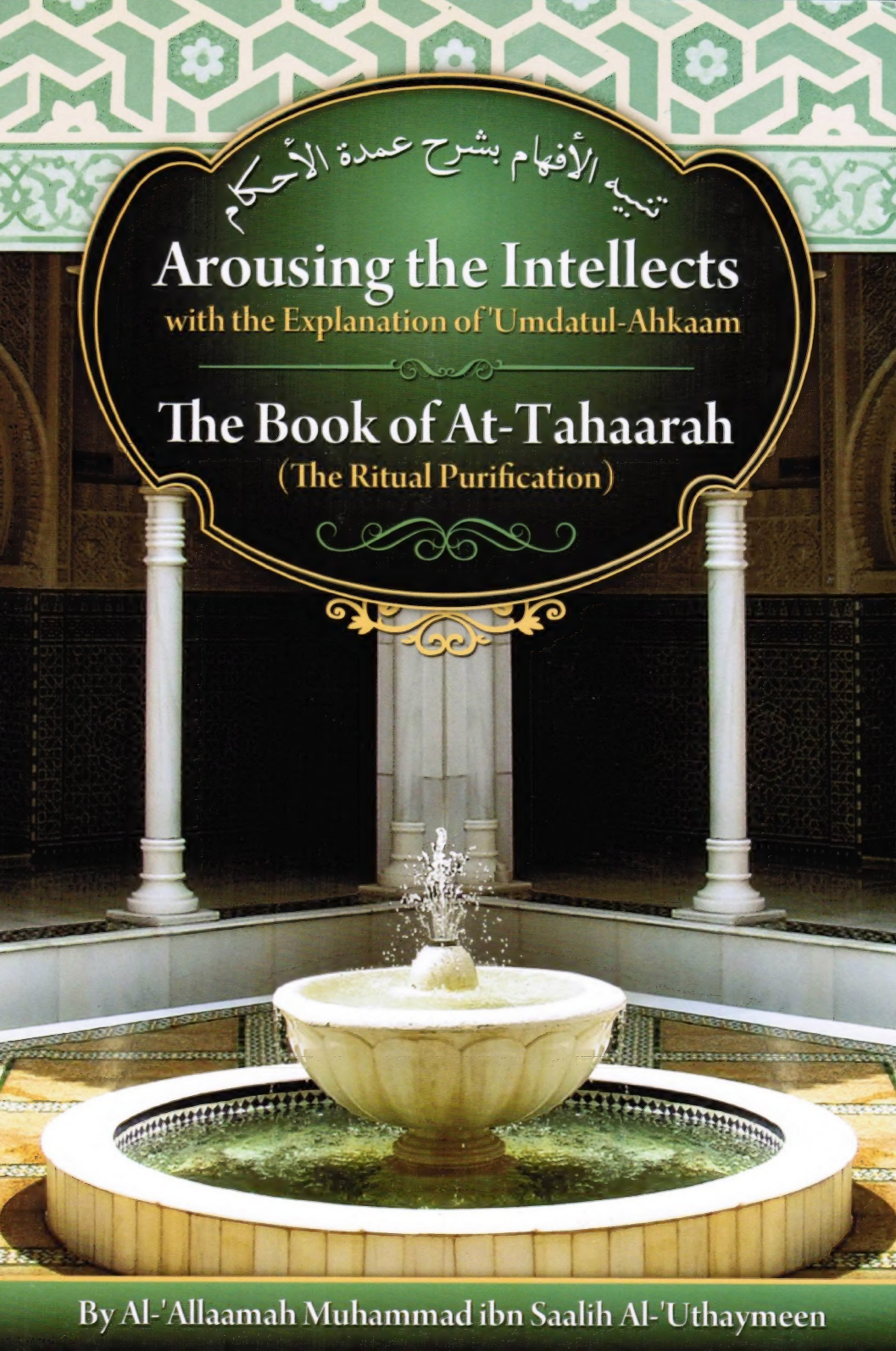
تنبيه الأفهام بشرح عمدة الأحكام

Arousing the Intellects

with the Explanation of 'Umdatul-Ahkaam

The Book of At-Tahaarah

(The Ritual Purification)



By Al-'Allaamah Muhammad ibn Saalih Al-'Uthaymeen

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*By Al-'Allaamah Muhammad ibn Saalih
Al-'Uthaymeen رحمته الله*

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Verily all praise is due to Allaah. We praise Him, seek His aid, ask for His forgiveness, and turn to Him in repentance. We seek refuge in Allaah from the evil of our souls and from our evil deeds. Whoever Allaah guides, no one can misguide him, and whoever He misguides, no one can guide him. I bear witness that there is no deity that has the right to be worshipped except Allaah alone without any partner, and I bear witness that Muhammad is His Slave and Messenger. May Allaah send praise and peace upon him, his family, his companions and those who follow them in good to the Day of Judgment.

To proceed: This is an explanation of the book called '*Umdatul-Ahkaam Min Kalaam Khairil-Anaam* which *Al-Haafidh Al-'Aalim* Abu Muhammad 'Abdul-Ghane' ibn 'Abdil-Waahid Al-Maqdisee has composed. He رحمته الله was born in *Jammaa'eel* in the mountains of *Naabulus* in *Rabee' Ath-Thaane'ee* in the year five hundred and forty one from the *hijrah*. He made numerous journeys seeking knowledge, especially the knowledge of *hadeeth* and its people. He died in *Misr* on *Yam Al-Ithnain* coinciding with the twenty third day of *Rabee' Al-Awwal* in the year six hundred, and he was buried in *Al-Qaraafah*, may Allaah have mercy upon him and forgive him.

In this explanation I began with a brief biography of the narrator of the *hadeeth* then I arranged it in the following order:

- A) A statement about the subject of the *hadeeth*.
- B) An explanation of the words and included in that is the biographies of those mentioned in the text of the *hadeeth*.
- C) The summary.
- D) The benefits of the *hadeeth*, however, I do not mention all of its benefits.
- E) A clarification of what stands in need of being clarified such as the reason the *hadeeth* came, or clarifying a problem, or making harmony between the *hadeeth* and another *hadeeth* from that which is mentioned in the book, or other things.

I named it *Tanbeehul-Afhaam Bi Sharh 'Umdatil-Ahkaam*, and it is Allaah that I ask to make all our deeds sincere for His Face, in accordance to what pleases Him, and beneficial for His slaves. Indeed He is Benevolent, Generous.

The Author's Introduction

All praise is due to Allaah, the Sovereign, the Compeller, the One, the Prevailing. I bear witness that there is no deity that has the right to be worshipped except Allaah alone without any partner, the Lord of the heavens, the earth and what is between them, the Mighty, the Oft-Forgiving, and I bear witness that Muhammad is His Slave and Messenger, the Chosen one, the Favorite, may Allaah send praise upon him, his family and his righteous companions.

To proceed: One of my brethren has asked me to abbreviate a group of *ahaadeeth*¹ on *al-ahkaam* (the legal rulings)² from that which the two Imaams have agreed upon, Abu 'Abdillaah Muhammad ibn Ismaa'eel ibn Ibraaheem Al-Bukhaaree³ and Muslim ibn Al-Hajjaaj ibn Muslim Al-Qushaaree An-Naisaabooree,⁴ so I responded to his request⁵ hoping to benefit by it.

¹ Translator's note: *Ahaadeeth* is the plural of *hadeeth*. What is meant by *hadeeth* here is that which has been attributed to the Messenger of Allaah ﷺ from statements, actions and approvals.

² *Ash-Sheikh* Al-'Uthaymeen: (This is) a clarification of the reason the author compiled this book. And *al-ikhtisaar* is to make something shorter, and the *ahaadeeth* of *al-ahkaam* are those that indicate the legal rulings from the Prophetic Sunnah.

³ *Ash-Sheikh* Al-'Uthaymeen: He was born in *Shawwaal* in the year one hundred and ninety four in *Bukhaaraa*. He traveled throughout the Islamic lands seeking *hadeeth* and he acquired knowledge from most of the *Muhadditheen* of the major cities. He compiled books in *hadeeth* and its people. The most significant and the most prevalent in benefit was the book *Al-Jaami'us-Saheeh* commonly known by the name *Saheehul-Bukhaaree*. It has been narrated on him that he said, "I extracted *As-Saheeh* from six hundred thousand *hadeeth* and I only extracted what is authentic." He died on the night of 'Eidul-Fitr in the year two hundred and sixty five in a village from the villages of *Samarqand*, May Allaah ﷻ have mercy upon him.

⁴ *Ash-Sheikh* Al-'Uthaymeen: He was born in the year two hundred and four in *Naisaabooree*. He traveled throughout the Islamic lands seeking *hadeeth* and he studied under Al-Bukhaaree, may Allaah have mercy upon both of them. He compiled books. The most significant and the most prevalent in benefit was the book *As-Saheeh* commonly known by the name *Saheeh Muslim*. It has been narrated on him that he said, "I compiled *As-Saheeh* from three hundred thousand *hadeeth*." He died on the twenty fourth day of *Rajab* in the year two hundred and sixty one in *Naisaabooree*, May Allaah ﷻ have mercy upon him.

⁵ *Ash-Sheikh* Al-'Uthaymeen: This is in general not in all of it, for in it is that which the two have not agreed upon, however, this is a very small number and rare. Furthermore, the author, may Allaah ﷻ have mercy upon him, he mentions the *hadeeth* at times with the wording of Al-Bukhaaree and at times with the wording of Muslim and at times he brings a wording from different narrations. It is as if he ﷺ regards the meaning and has broadness in mentioning the wording with brevity. His excuse for doing that is he did not mention the wording of a specific chain from the different chains that he restrict himself to it without any change or addition, and Allaah knows best.

I ask Allaah to benefit us by it and to benefit whoever writes it, hears it, reads it, memorizes it or looks into it, and (I ask) that He make it sincere for His Noble Face and a reason for obtaining success in His presence in the gardens of bliss. Indeed He is sufficient for us and He is the best disposer of affairs.

كِتَابُ الطَّهَّارَةِ

THE BOOK OF AT-TAHAARAH

الطَّهَارَةُ: *At-Tahaarah* linguistically means cleanliness and it scholastically means the elimination of *al-hadath* (that which nullifies the ritual state of purification) and the disappearance of *an-najas* (ritual impurities). It is also used for the very act of purification. In these two meanings it is something sensory. It is also used for the spiritual purification which is purification of belief, character and deeds. An example of this is His ﷺ statement:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

"Take from their wealth charity by which you purify them and cause them increase..." *At-Tawbah*: 103

And His statement concerning the opposite of that:

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ

"Indeed the polytheists are but impure..." *At-Tawbah*: 28

And His statement:

وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ

"And we saved him from the city that was committing the filthy deeds..." *Al-Anbiyaa*: 74

And His statement:

إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ

"Indeed intoxicants, gambling, stone alters (whereon sacrifices are slaughtered to other than Allaah) and divining arrows are but filth from the work of *Ash-Shaytaan*..." *Al-Maa'idah*: 90

Those who write in *fiqh* and the *ahaadeeth* of the legal rulings began their books with *at-tahaarah* because it is the key to the prayer which is the most significant of the pillars of Islaam after *Ash-shahaadatain*, bearing witness that there is no deity that has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah. So there is no prayer without purification. Also, there is a connection which perhaps is not from what the Scholars have intended in and of itself. That is so the student bears in mind at the start of his studies purification of his heart and making the intention sincerely for Allaah ﷻ in seeking knowledge by intending by that the Face of Allaah and the abode of the hereafter, and preservation of the Islamic *Sharee'ah* (legislation), spreading it

amongst the people, guarding and defending it, and to remove ignorance from himself and all people so that they worship Allaah upon insight.

The First Hadeeth

عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ (وَفِي رَوَايَةٍ بِالنِّيَّةِ) وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

- 1) On 'Umar ibn Al-Khattaab رضي الله عنه, he said, "I heard the Messenger of Allaah ﷺ say, "Verily the deeds are only considered with the intentions (and in a narration, with the intention) and for each person is what he intended. So whoever's migration is to Allaah and His Messenger, his migration is to Allaah and His Messenger, and whoever's migration is to a worldly gain which he acquires or to a woman who he marries, his migration is to what he has made migration to."

THE NARRATOR:

'Umar ibn Al-Khattaab, the *Ameer* (ruler) of the Believers and the second *Khaleefah* of the Muslims, *Al-Farooq* (the one who distinguishes between truth and falsehood) رضي الله عنه. He was from the nobles of *Quraish*. He embraced Islaam in the fifth or sixth year after the Prophetic Mission. His Islaam brought strength for Islaam and the Muslims. He participated in all of the major battles and he took the position of *Khaleefah* after Abu Bakr *As-Siddeeq* رضي الله عنه by being assigned by him and he managed it in the best manner after him. In the end of *Dhil-Hijjah* with four nights remaining a young *majoosee* man stabbed him while he, the *Ameer* of the Believers, had just made *takbeer* for the *fajr* prayer. He was then carried to his house and he died after three nights in the year twenty three. He was buried with the Prophet ﷺ and Abu Bakr رضي الله عنه in 'Aishah's room رضي الله عنها. His reign as *Khaleefah* was ten years, six months and some days رضي الله عنه.

A) THE SUBJECT OF THE HADEETH:

Clarifying the position of the intention in relation to the deeds

B) AN EXPLANATION OF THE WORDS:

إِنَّمَا: is a particle of *hasr*, and *al-hasr* is to restrict something to something.
الْأَعْمَالُ: is the plural of '*amal*', and that is what the person does from a statement, action or intentionally leaving off something like reciting the Qur'aan, performing *wudoo* and intentionally leaving off stealing.

بِالنِّيَّاتِ: is the plural of *niyah*, and that is the intention and will, and the *Baa* is for *al-musaahahabah* (accompanying), and the meaning is that every deed must inevitably be accompanied by an intention when it occurs from someone conscious of it.

وَفِي رِوَايَةٍ بِالنِّيَّةِ: meaning some of those who narrated the *hadeeth* narrated it with the wording: إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ , and that is the singular of *an-niyaat*, however, it has the meaning of the plural because *al-jins* ⁶ is intended by it.

أَمْرِي: is a person.

مَا نَوَى: what he intended. The meaning is the person only gets what he intended by his deed. If he intended by it worship of Allaah it becomes worship and he is rewarded for it, and if he intended other than that he gets what he intended.

هَجْرَتُهُ: *Al-Hijrah* linguistically means to leave. It is said, *hajartuhu*, meaning I left it. What is intended by it here is to leave residing in the lands of the disbelievers by moving from it to reside in the lands of Islaam.

إِلَى اللَّهِ: to His religion and attaining His pleasure and paradise.

وَرَسُولُهُ: what is intended by him is Muhammad ﷺ. The meaning of making *hijrah* to him in his life is to migrate to him to be in his presence to help him, learn from him and follow his Sunnah, and making *hijrah* to him after his death is to migrate to his followers and the place where his *Sharee'ah* is implemented.

فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ: meaning he has reached the utmost goal which nothing is loftier or greater than it, and that is getting to Allaah and His Messenger.

شَيْئًا يُصِيبُهَا: something from this life which he acquires like wealth, high status or leadership.

أَمْرًا: a female.

يَتَرَوَّجُهَا: he marries her. He singled out the woman despite the fact that she is from the delights of this life because of the often attachment of the desires for her. It is as if she is in one side of a scale and the rest of the delights of this life are in the other side.

فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ: meaning a worldly gain which he acquires or a woman who he marries. He did not mention them as he mentioned migrating to Allaah and His Messenger in order to degrade their importance that they become the intention of the *muhaajir*, the one whom his migration should only be to Allaah and His Messenger, and also to clarify the lowliness of the one who has them as his intention in migration.

C) THE SUMMARY:

⁶ Translator's note: This means it indicates all intentions not just a specific intention.

This is an important, comprehensive, extensive *hadeeth*. In it the *Ameer* of the Believers, 'Umar ibn Al-Khattaab رضي الله عنه, narrates on the Prophet ﷺ that he clarified the position of the intention in relation to the deeds and that it is general for every deed. So there is no deed except with an intention and it is dependent on it with regards to being acceptable or unacceptable and being rewarded or being punished. And for each person is what he intended by his deed from a lofty, great intention or its opposite. He ﷺ clarified that to incite the doer of a deed to be lofty with his intention by intending with each act of worship that he performs the Face of Allaah and the abode of the hereafter, and that he avoid the lowly intention and the despicable ranks.

Then the Prophet ﷺ brought forth an example with migration that the rest of the deeds be compared to it. So the *muhaajiroon*, they leave their lands and move to the Islamic lands; however, they are upon different intentions by which the reward of their migration varies greatly while the deed is one. So whoever migrates to Allaah and His Messenger seeking the reward of Allaah and aiding His religion, that is the sincere *muhaajir* who has reached by his intention the greatest of goals and the highest ranks, and whoever migrates seeking worldly gain and its delights, that is the one who has lowered himself by his intention to the delights of this life and he will have no portion in the hereafter.

D) BENEFITS OF THE HADEETH:

- 1- A clarification of the importance of the intention in the deeds and that the critical factor for the acceptance of deeds and being rewarded for them is based upon the intention.
- 2- Incitement to make the intention sincere for Allaah ﷻ and clarifying the virtue of that.
- 3- Cautioning against intending worldly gain with the deeds of the hereafter and clarifying the despicability of that.
- 4- The people vary in their intentions and for each person is what he intended.
- 5- *At-Tahaarah* is from the deeds so it is only considered with the intention and for each person who performs *tahaarah* is what he intended by his *tahaarah*. This is the point for quoting the *hadeeth*.
- 6- The excellence of the Prophet's ﷺ method of teaching and the perfection of his eloquence and exposition whereby he mentions the fundamentals and the general principles then he clarifies that with examples.

The Second Hadeeth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ

- 2) On Abu Hurairah رَضِيَ اللَّهُ عَنْهُ, he said, the Prophet ﷺ said, "Allaah does not accept the prayer of one of you when he has *ahdatha* (nullified his *wudoo*) until he makes *wudoo*."

THE NARRATOR:

Abu Hurairah 'Abdur-Rahmaan ibn Sakhr Ad-Dawsee رَضِيَ اللَّهُ عَنْهُ. He embraced Islaam in the year of the battle of *Khaibar* and he participated in it. He stuck to the Prophet ﷺ and devoted himself to his narrations. The Prophet ﷺ attested to his endeavor for the narrations and Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ said to him, "You were the one amongst us who accompanied the Messenger of Allaah ﷺ the most and the most knowledgeable of us concerning his narrations." And something similar has been narrated on 'Umar رَضِيَ اللَّهُ عَنْهُ. Al-Bukhaaree said, "Abu Hurairah was the strongest in memorization from those who narrated *hadeeth* in his time period." The people of knowledge have mentioned that it has been narrated by him on the Prophet ﷺ five thousand three hundred and seventy four narrations. He died in the year fifty seven in *Al-Madeenah* رَضِيَ اللَّهُ عَنْهُ.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of the prayer without *wudoo*

B) AN EXPLANATION OF THE WORDS:

لَا يَقْبَلُ: He does not accept.

صَلَاةَ: *As-Salaah* in the legislation is an act of worship with specific statements and actions. The beginning of it is *at-takbeer* (saying *Allaahu Akbar*) and the end of it is *at-tasleem* (saying *As-Salaamu alaikum wa rahmatullaah*).

أَحْدَثَ: a *hadath* has occurred from him, and *al-hadath* here is everything that nullifies the *wudoo* like urinating and defecating.

يَتَوَضَّأُ: he purifies himself by the *wudoo*, and that is washing the face, then the hands to the elbows, then wiping the head and the ears, then washing the feet to the ankles.

C) THE SUMMARY:

The prayer has great significance with Allaah ﷻ because it is from the loftiest acts of obedience and the best deeds which bring you closer to Allaah. It is a link between the slave and his Lord and because of this great significance it is not possible for the slave to get closer to Allaah by it until he is in a state of *tahaarah* as Abu Hurairah ؓ has narrated such on the Prophet ﷺ, that Allaah does not accept the slave's prayer and He does not reward him for it when he has nullified his *wudoo* until he makes *wudoo*.

D) BENEFITS OF THE HADEETH:

- 1- That prayer, some of it is accepted and some of it is rejected. That which is in agreement with the legislation is accepted and that which is not in agreement with it is rejected. Similar to that are the other acts of worship because of the statement of the Prophet ﷺ, "Whoever performs a deed that our affair (religion) is not upon, it is rejected."
- 2- That prayer, the obligatory one, the supererogatory one, and even the prayer for the deceased, is not accepted when the person who has nullified his *wudoo* performs it, even if he has forgotten, until he performs *wudoo*, and likewise the person in a state of *janaabah* when he prays before making *ghusl*.
- 3- That the prayer of the one who has nullified his *wudoo* is forbidden until he makes *wudoo* because Allaah does not accept it, and seeking to get closer to Allaah by that which He does not accept is to act in opposition to Him and a type of mockery.
- 4- That the person when he makes *wudoo* for a prayer then the time for another prayer comes while he is in his state of *tahaarah* it is not obligatory upon him to make *wudoo* again.
- 5- To regard with great importance the significance of the prayer as Allaah ﷻ does not accept it except with *tahaarah*.

The Third Hadeeth

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ وَأَبِي هُرَيْرَةَ وَعَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ

- 3) On 'Abdullaah ibn 'Amr and Abu Hurairah and 'Aishah, ⁷ may Allaah be pleased with them, that the Prophet ﷺ said, "Woe to the heels from the fire."

THE NARRATORS:

- 1- 'Abdullaah ibn 'Amr ibn Al-'Aas ibn Waa'il Al-Qurashee As-Sahmee ؓ. He was someone who performed much worship and memorized the narrations of the Prophet ﷺ; however, narrating on him did not occur as much as narrating on Abu Hurairah ؓ because he was devoted to worship. The historians have differed concerning his death, where did it take place and when? It has been reported on *Al-Imaam* Ahmad that his death was in the night of (the battle of) *Al-Harrah*⁸ in *Dhil-Hijjah* in the year sixty three ؓ.
- 2- Abu Hurairah. His biography has proceeded in *hadeeth* number two.
- 3- 'Aishah, the Mother of the Believers, the daughter of Abu Bakr 'Abdullaah ibn 'Uthmaan ibn 'Aamir Al-Qurashee At-Taimee, may Allaah be pleased with her and her father. She was born in Islaam. The Prophet ﷺ married her in *Makkah* after the death of Khadeejah and before he married Sawdah while she was six years old. He consummated the marriage with her in *Al-Madeenah* while she was nine years old and he died while she was eighteen years old. She had much virtue, intelligence, understanding and knowledge. The Prophet ﷺ said about her, "The superiority of 'Aishah over the women is like the superiority of *ath-thareed*⁹ over the rest of the food." 'Ataa said, "She was the best of the people in judgment concerning the masses." Abu Moosaa said, "There was no matter that was ambiguous to us then we

⁷ Translator's note: The *hadeeth* of 'Aishah ؓ was transmitted by Muslim not Al-Bukhaaree.

⁸ Translator's note: The battle of *Al-Harrah* is the battle that took place in the year sixty three in *Al-Madeenah* when a large portion of the people of *Al-Madeenah* renounced their pledge of allegiance to Yazeed ibn Mu'aawiyah. Yazeed sent an army led by Muslim ibn 'Uqbah to the people of *Al-Madeenah* ordering him to call them to return to his obedience and if they refuse to fight them. They refused and thus a battle occurred at a place called *Al-Harrah*. Muslim ibn 'Uqbah's army won. His army then pillaged the city and committed atrocities for three days. Refer to the book *Al-Bidaayah Wan-Nihaayah*.

⁹ Translator's note: *Ath-thareed* is a dish made of bread and meat broth along with the meat at times.

ask 'Aishah about it except that we found with her knowledge about it." She did not die until she had spread much knowledge in the nation. Her death was in *Al-Madeenah* in *Ramadaan* in the year fifty eight ﷺ.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of being negligent in *wudoo*

B) AN EXPLANATION OF THE WORDS:

مُتَدَا is *mubtada* and its *khavar* is *lil-a'qaab*, and it is a word for threatening and frightening, and (some) say it is a valley in the hellfire, and (some) say it means punishment.

الْأَعْقَاب is the plural of *'aqib*, and that is *al-'urqoob* (the Achilles tendon),¹⁰ and *Al* is for *al-'ahd* (it is attached to something known), and what is meant by it is the heels which have not been completely washed in the *wudoo*.

مِنَ النَّارِ meaning the fire of the hereafter, and *al-jaar wal-majroor* clarifies the word *wail*, meaning woe to the heels from the fire not another punishment.

C) THE SUMMARY:

Since *at-tahaarah* is from the most important conditions for the prayer and failure to fulfill it in reality is a failure to fulfill the prayer, the Prophet ﷺ warned against failing to fulfill *at-tahaarah* by threatening the one who has failed to fulfill any of the limbs of *at-tahaarah* with a punishment of the fire upon that limb when he said, "Woe to the heels from the fire." He singled out the heels with that because it was the portion being neglected in the case which the Prophet ﷺ said that statement.

D) BENEFITS OF THE HADEETH:

- 1- The obligation of completely cleaning the limbs of the *wudoo*.
- 2- The threat for the one who fails to fulfill any of that.
- 3- Being negligent in any of the limbs of *at-tahaarah* is considered to be a major sin.
- 4- Washing the feet in the *wudoo* is obligatory when they are uncovered.
- 5- The confirmation of recompense for the deeds and that the recompense is in accordance with the deed.

¹⁰ Translator's note: An-Nawawee said about *al-'urqoob* in his explanation of *Saheeh Muslim*, *hadeeth* (242/29), that it is the tendon which is above the *'aqib*. Also refer to the book *Lisaanul-'Arab*.

E) THE REASON FOR THE HADEETH:

In the narration of 'Abdullaah ibn 'Amr they were with the Prophet ﷺ on a journey. They went ahead and the Prophet ﷺ caught up to them when the time for the 'Asr prayer had reached them and they had begun to make *wudoo* and wipe their feet. Then he ﷺ shouted with his loudest voice saying, "Woe to the heels from the fire," two or three times. As for its reason in the *hadeeth* of Abu Hurairah, it is as is mentioned in *Saheeh Muslim* that the Prophet ﷺ saw a man who did not wash his heels so he said, "Woe to the heels from the fire."

The Fourth Hadeeth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لِيَسْتَنْشِرْ وَمَنْ اسْتَجَمَرَ فَلْيُوتِرْ وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَيْهِ قَبْلَ أَنْ يَدْخُلَهُمَا فِي الْإِثَاءِ ثَلَاثًا فَإِنْ أَحَدُكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ

وَفِي لَفْظٍ لِمُسْلِمٍ: فَلْيَسْتَنْشِقْ بِمَنْخَرَيْهِ مِنَ الْمَاءِ
وَفِي لَفْظٍ: مَنْ تَوَضَّأَ فَلْيَسْتَنْشِقْ

- 4) On Abu Hurairah رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said, "When one of you makes *wudoo* he is to put water in his nose then he is to blow it out. And whoever wipes clean his private parts with stones he is to use an odd number. And when one of you awakens from his sleep he is to wash his hands three times before putting them in the vessel, for indeed one of you does not know where his hand has spent the night." And in a wording of Muslim, "He is to snuff up water with his two nostrils," and in a wording, "Whoever makes *wudoo* he is to snuff up water."

THE NARRATOR:

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ. His biography has proceeded in *hadeeth* number two.

A) THE SUBJECT OF THE HADEETH:

Clarifying some of the types of *at-tahaarah*

B) AN EXPLANATION OF THE WORDS:

إِذَا تَوَضَّأَ: he begins to make *wudoo*.

فَلْيَجْعَلْ: he is to put, and the *Laam* is for command and what is meant by placing is snuffing up the nose as the second wording in Muslim explains and the author mentioned it for this reason.

ثُمَّ لِيَسْتَنْثِرْ: he is to remove from his nose the water he snuffed up, and the *Laam* is for command.

اسْتَجْمَرَ: he wipes his front or back private parts with *jimaar*, and that is stones, in order to remove the traces of urine or feces.

فَلْيُوتِرْ: he is to make his *istijmaar* odd, three, five or seven, according to what it takes to clean it, and the *Laam* is for command.

اسْتَيْقَظَ: to awaken.

فَلْيَغْسِلْ: the *Laam* is for command, and *al-ghasl* is to clean with water.

يَدَيْهِ: his hands.

الِإِثَاءِ: the vessel, and what is meant by it here is the water vessel used for *wudoo* or any vessel that has liquid in it, whether it be water or something else.

ثَلَاثًا: is a *maf'ool mutlaq* for *yaghsil*, meaning three washings.

فَإِنْ أَحَدَكُمْ لَا يَدْرِي: he does not know, and this sentence is a reason for the command to wash three times.

بِأَنَّهُ يَدُهُ: where it was when he was asleep.

فَلْيَسْتَنْشِقْ: he is to draw the water with his breath into his nose, and the *Laam* is for command.

بِمَخْرَجِهِ: with a *fathah* on the *Meem* and on the *Khaa*, or with a *fathah* on the *Meem* and a *kasrah* on the *Khaa*, or with a *dammah* on both of them, and they are the nostrils of the nose.

C) THE SUMMARY:

From the completeness of the Islamic *Sharee'ah* and its regard for *at-tahaarah* is that it includes all types of *at-tahaarah* that perfect it (*at-tahaarah*), and in this *hadeeth* the Prophet ﷺ is pointing out three types of *at-tahaarah* that perfect and safeguard it.

- The first deals with perfecting the purification of the face in *wudoo* by snuffing up water, meaning drawing it with his breath into his nose and then blowing it out so he can clean the inside of his nose.
- The second deals with *istijmaar*, and that is wiping the front and rear private parts to remove the traces of what has come out. Its perfection is to stop at an odd number. So when he cleans it with three he stops at that, and if he cleans it with four wipes he adds a fifth one, and so on, in

order that its ending can be an odd number as is the case with many of the legislated affairs that they end at an odd number.

- The third deals with washing the hand after awakening from sleep before putting it into the vessel of water and the like from the liquids. He ﷺ ordered to wash it three times and he clarified the wisdom in that, because the sleeping person does not know where his hand has spent the night.

D) BENEFITS OF THE HADEETH:

- 1- The order to snuff up water into the nose and blow it out in the *wudoo*. Its place is before washing the face and it is from the completion of washing it so it is obligatory like washing the face.
- 2- The order to stop *istijmaar* at an odd number even if he cleans it before that, and cleaning it is what is obligatory.
- 3- The order for the one who awakens from sleep to wash his hands three times before he puts them into the vessel of water and the like from the liquids.
- 4- The wisdom in that is that the sleeping person does not know where his hand has spent the night.
- 5- The excellence of the Prophet's ﷺ method of teaching as he attached to the ruling a clarification of its wisdom so the person under obligation, his faith in it can increase, and so the loftiness and perfection of the *Sharee'ah* can become evident by that.
- 6- The completeness of the Islamic *Sharee'ah* for its regard for *at-tahaarah* and for safeguarding it.

The Fifth Hadeeth

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ يَغْتَسِلُ فِيهِ وَلَمْ يُسَلِّمْ: لَا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ

- 5) On Abu Hurairah رضي الله عنه that the Prophet صلى الله عليه وسلم said, "One of you is not to urinate in still water which does not flow. Then he goes and makes *ghusl* in it." And in Muslim: "One of you is not to make *ghusl* in still water while he is *junub*."

THE NARRATOR:

Abu Hurairah رضي الله عنه. His biography has preceded in *hadeeth* number two.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of urinating in still water and making *ghusl* from *janaabah* in it.

B) AN EXPLANATION OF THE WORDS:

لَا يَبُولَنَّ: *Laa* is prohibitive and the verb after it is *mabnee* upon the *fathah* because it is attached to *Noon At-Tawkeed*.

الدَّائِم: still, not flowing.

الَّذِي لَا يَجْرِي: it does not move from its spot by flowing, and that is an explanation for still.

ثُمَّ يَغْتَسِلُ فِيهِ: with a *dammah* on the *Laam*, and the sentence is a *khavar* for something dropped and the implication is: Then he makes *ghusl* in it, and the meaning is he is not to urinate in it with the reality being that the end of his situation is that he makes *ghusl* in it. So in this sentence is the allusion to the wisdom for the prohibition.

وَلَمْ يُسَلِّمْ: meaning in *Saheeh Muslim*, and it is a separate *hadeeth* different from the first one.

لَا يَغْتَسِلُ: *Laa* is prohibitive and the verb after it is *majzoom* by it.

وَهُوَ جُنُبٌ: the one who is in the state of *janaabah*, and he is the one who *ghusl* is incumbent upon him because of sexual intercourse or having an orgasm, and the sentence is in the place of *nasb* upon being *haal*.

C) THE SUMMARY:

The Islamic *Sharee'ah* has great regard for *at-tahaarah* and for avoiding those things which cause harm. And in this *hadeeth* Abu Hurairah رضي الله عنه is narrating that the Prophet ﷺ prohibited, with emphasis, against urinating in still water which does not flow because that makes it filthy with *an-najaasah* and diseases which the urine can carry thus harming everyone who uses this water. Also, perhaps this very person who has urinated uses it by making *ghusl* from it. So how can he urinate in that which is going to be his cleansing agent? Likewise, he ﷺ prohibited the person who is *junub* from making *ghusl* in still water because that makes the water filthy by the dirt and filth of *al-janaabah*.

D) BENEFITS OF THE HADEETH:

- 1- The prohibition of urinating in still water which does not flow, and the prohibition is for *at-tahreem* (making it *haraam*) if the people use that water, otherwise it is for *al-karaahah* (making it *makrooh*), and feces is similar to urine, rather it is worse.
- 2- The permissibility of urinating in water that flows because the urine flows with the water and it does not remain in place, however, if someone is using the water downstream he is not to urinate in it because he makes it filthy for him.
- 3- The prohibition of making *ghusl* because of *al-janaabah* in still water, and the prohibition is for *at-tahreem* if he ruins it for the people who use it; otherwise it is for *al-karaahah*.
- 4- The permissibility of making *ghusl* because of *al-janaabah* in flowing water.
- 5- The completeness of the Islamic *Sharee'ah* for its regard for *at-tahaarah* and for avoiding those things which cause harm.

E) NOTE:

What is apparent from the *hadeeth* is that there is no difference between a large amount of water and a small amount, however, the prohibition is more emphasized with the small amount because it gets filthy and changes faster. Also, the water that is of such a large amount that it is not possible that it be affected by urine or it is not possible that it turn filthy by making *ghusl*, like the ocean, does not enter the prohibition. As for water that is still for a fixed period of time like the pools of water in the gardens, if it is possible that it be affected by the urine or that it turn filthy by making *ghusl* because of its small amount or because of the slowness of the arrival of new water to it, it enters the prohibition, otherwise it does not seem to enter, and Allaah knows best.

The Sixth Hadeeth

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا وَلْيَسْلُم: أُولَاهُنَّ بِالتُّرَابِ وَلَهُ فِي حَدِيثِ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَأَغْسِلُوهُ سَبْعًا وَعَقِّرُوهُ الثَّامِنَةَ بِالتُّرَابِ

- 6) On Abu Hurairah رضي الله عنه that the Prophet ﷺ said, "When the dog drinks from the vessel of one of you he is to wash it seven times." And in Muslim: "The first with soil," and in it (*Saheeh Muslim*) in the *hadeeth* of 'Abdullaah ibn Mughaffal رضي الله عنه that the Prophet ﷺ said, "When the dog laps in the vessel wash it seven times and wipe it the eighth time with soil."

THE TWO NARRATORS:

- 1- Abu Hurairah رضي الله عنه. His biography has preceded in *hadeeth* number two.
- 2- 'Abdullaah ibn Mughaffal Al-Muzanee. He gave the pledge of allegiance of *ar-ridwaan* under the tree¹¹ and he held its branches away from the face of the Messenger of Allaah ﷺ. He is one of the ten *Fuqahaa* whom 'Umar ibn Al-Khattaab dispatched to teach the people in *Al-Basrah*, and he died there in the year fifty nine رضي الله عنه.

A) THE SUBJECT OF THE HADEETH:

Clarifying how to clean the *najaasah* of the dog

B) AN EXPLANATION OF THE WORDS:

شَرِبَ: to gulp down water and the like from the liquids, or to sip it.

الْكَلْبُ: a known animal, and *Al* is for *istighraaq al-jins* (engulfing the genus) so it includes all dogs.

¹¹ Translator's note: This is the pledge of allegiance that occurred at *Al-Hudaibiyah*. It is called the pledge of allegiance of *ar-ridwaan* (being pleased) because of the statement of Allaah ﷻ:

* لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

"Indeed Allaah was pleased with the believers when they pledged allegiance to you under the tree..." *Al-Fath*: 18

فَلْيَغْسِلْهُ: the *Laam* is for command.

سَبْعًا: meaning seven washes.

أَوَّلَهُنَّ: the first of them.

بِالتُّرَابِ: the *Baa* is for *al-musaahabah*, meaning with soil.

وَلَعَّ: meaning he drinks or he puts the tip of his tongue in and moves it.

عَقْرُوهُ: wipe it with *al-'afar*, and that is soil.

بِالتُّرَابِ: the *Baa* is for *al-ilsaaq* (adjoining etc.).

C) THE SUMMARY:

The Islamic *Sharee'ah* is from a Wise, Aware being who knows what harms arise from some of His creation, and He knows what combats and suppresses those harms from among those things which remove its harm. Here are the dogs, medical science has acknowledged that in their saliva are microbes and filth that do not disappear and its harm is not overcome except by washing it with that which has been reported on the Messenger of Allaah ﷺ. And here is Abu Hurairah and 'Abdullaah ibn Mughaffal narrating on the Messenger of Allaah ﷺ that he commanded that every vessel which the dog has lapped in is to be washed seven times with water and in addition to that it is to be wiped with soil so those microbes and filth can disappear.

D) BENEFITS OF THE HADEETH:

- 1- The *lu'aab* of the dog, meaning its saliva is *najas*, and likewise everything which exists in its body from urine, sweat and other than that.
- 2- Its *najaasah* is the grossest of the *najaasaat*.
- 3- The obligation of cleaning what the dog has lapped in seven times, one of them with soil, and it is better that it be the first.
- 4- If it is obligatory to clean with what was mentioned because of his lapping, cleaning with that because of his urine, feces and the like is even more evident.
- 5- The *hadeeth* is an explicit text for the obligation of cleaning with soil along with water, so it is not to be cleaned with other than that except when that is not possible.
- 6- The establishment of a sign from the signs of the Prophet ﷺ which prove his truthfulness and the correctness of what he came with, because modern science has acknowledged the grossness of the *najaasah* of the dog's saliva and the diseases it contains.

E) A CONTRAST AND ITS HARMONY:

In the *hadeeth* of Abu Hurairah, "He is to wash it seven times," and in a narration of Muslim, "The first with soil," as for the *hadeeth* of 'Abdullaah ibn Mughaffal, "Wash it seven times and wipe it the eighth time with soil." So what is apparent from it is that it differs with the *hadeeth* of Abu Hurairah in the number of washings and the point the soil is used in that. The harmony between the two is that we say what is meant by the eighth time in the *hadeeth* of 'Abdullaah ibn Mughaffal is that it is the eighth with regards to it exceeding the seven washings with water not with regards to it being the last, so upon this it being the first does not differ with it, and Allaah knows best.

The Seventh Hadeeth

عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانَ ؓ أَنَّ عُثْمَانَ دَعَا بِوُضُوءٍ فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوُضُوءِ ثُمَّ تَمَضَّمَ وَاسْتَنْشَقَ وَاسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ كِلْتَا رِجْلَيْهِ ثَلَاثًا ثُمَّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ قَالَ: مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

- 7) On Humraan Mawlaa 'Uthmaan ibn 'Affaan ؓ that 'Uthmaan called for water for *wudoo*, and then he poured (some) on his hands from the vessel and he washed them three times. Then he put his right hand into the water for *wudoo*, and then he made *madmadah* (rinsing the mouth) and *istinshaaq* (snuffing water up the nose) and *istinthaar* (blowing the water out the nose). Then he washed his face three times and his arms to the elbows three times. Then he wiped his head. Then he washed his feet three times, and then he said, "I saw the Prophet ﷺ make *wudoo* similar to this *wudoo* of mine then he said, "Whoever makes *wudoo* similar to this *wudoo* of mine then he prays two *rak'atain* without speaking to himself in it, what has preceded from his sins will be forgiven for him."

THE TWO NARRATORS:

- 1- Humraan ibn Abaan ibn Khaalid. He was *thiqah* (a trustworthy narrator) from the *Taabi'een* from the prisoners of war of the battle at

'*Ain At-Tamr*.¹² 'Uthmaan ؓ emancipated him then he moved to *Al-Basrah* and died in the year seventy five ؓ.

- 2- 'Uthmaan ibn 'Affaan ibn Abee Al-'Aas ibn Umaiyah Al-Qurashee Al-Umawee, the *Ameer* of the Believers and the third *Khaleefah* of the Muslims ؓ. He embraced Islaam early with the help of Abu Bakr ؓ and he made the two migrations. The Prophet ﷺ married his daughter Ruqaiyah to him and when she died he married her sister Umm Kulthoom to him, thus he was called *Dhun-Noorain* (the possessor of the two lights). The Prophet ﷺ bore witness to martyrdom for him and gave him the glad tidings of paradise, and he gave the pledge of allegiance of *ar-ridwaan* on his behalf with his precious hand. He took the position of *Khaleefah* after the *Ameer* of the Believers 'Umar by way of the people of the council giving him the pledge of allegiance in the first day of *Muharram* in the year twenty four. He was killed as a martyr after 'Asr on the day of *Al-Jumu'ah* on the eighteenth day of *Dhil-Hijjah*, and he was buried on the night of *As-Sabt* in the year thirty five and his grave is known in (the graveyard) *Al-Baqee'* ؓ.

A) THE SUBJECT OF THE HADEETH:

Clarifying how the Prophet ﷺ made *wudoo*

B) AN EXPLANATION OF THE WORDS:

مَوْلَى عُثْمَانَ: his emancipated slave.

دَعَا بِوَضُوءٍ: he requested water to make *wudoo* with, and *al-wadoo* with a *fathah* on the *Wow* is the water which is used to make *wudoo* and with a *dammah* on it is the actual action of making *wudoo*.

فَأَفْرَغَ: he poured.

عَلَى يَدَيْهِ: on his hands.

يَمِينُهُ: his right hand.

فِي الْوَضُوءِ: with a *fathah* on the *Wow* is the water which is used to make *wudoo*.

تَمَضَّمَضَ: he moved the water around in his mouth.

اسْتَنْشَقَ: its meaning has preceded in *hadeeth* number four.

اسْتَنْتَرَ: its meaning has preceded in *hadeeth* number four.

¹² Translator's note: '*Ain At-Tamr* is a town close to *Al-Anbaar* west of *Al-Koofah*. The Muslims headed by Khaalid ibn Al-Waleed conquered it in the *khilaafah* of Abu Bakr. Refer to the book *Mu'jam Al-Buldaan*.

وَجْهَهُ: the face is known, and its border is from the points where the hair of a normal head grows to what descends from the beard and the chin lengthwise, and from the ear to the ear in width.

إِلَى الْمِرْفَقَيْنِ: *ilaa* has the meaning of *ma'a* (with), and *al-mirfaqaan* is the dual of *mirfaq*, and that is the joint separating the bicep from the forearm.

مَسَحَ بِرَأْسِهِ: he passed his hands over it (the head) while they were wet with water, and its border is from the points where the hair grows on the sides of the face to the top of the neck.

نَحْوُ: similar.

وُضُوئِي: with a *dammah* on the *Wow* because what is intended is the actual action of making *wudoo*.

لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ: he does not think about something outside his prayer.

غُفِرَ لَهُ: Allaah forgives him, and *al-maghfirah* is to conceal the sin and not take it into account.

تَقَدَّمَ: to precede.

ذَنْبِهِ: his sin.

C) THE SUMMARY:

The Companions, may Allaah be pleased with them, had the most aspiration of the people for teaching the knowledge in order to spread the Sunnah and give sincere advice to the nation, and since teaching by action is faster to comprehend and gives a more accurate picture and seeps better into the mind, the *Ameer* of the Believers 'Uthmaan رضي الله عنه called for water to make *wudoo* with in order to teach the people how the Prophet ﷺ made *wudoo*. So he started by washing his hands three times because they are the tool for washing. Then he made *madmadah* and *istinshaaq* and *istinthaar* to clean his mouth and nose. Then he washed his face three times. Then he washed his arms along with his elbows three times. Then he wiped his head. Then he washed his feet three times. Then he narrated that he saw the Prophet ﷺ make *wudoo* similar to this *wudoo*, and then he said (the meaning is), whoever makes *wudoo* similar to this *wudoo* of mine and then he prays two *rak'atain* without speaking to himself in it about something outside of his prayer, Allaah forgives him what has preceded from his sins as a reward for him for performing his *wudoo* and his prayer well.

D) BENEFITS OF THE HADEETH:

- 1- The excellence of the *Ameer* of the Believers 'Uthmaan and his eagerness for spreading the knowledge and the Sunnah.

- 2- It is desirable for the teacher to use the easiest means for understanding and comprehending the knowledge.
- 3- Whoever does an act of worship for Allaah and along with that he intends to teach the people his sincerity is not diminished.
- 4- The legitimacy of making *wudoo* this way: He washes his hands three times. Then he makes *madmadah* and *istinshaaq* and *istinthaar*. Then he washes his face three times and then his arms along with his elbows three times. Then he wipes his head. Then he washes his feet three times. This is the way the Prophet ﷺ made *wudoo*.
- 5- Observance of the sequence in the limbs of *wudoo* so the latter is not put before that which precedes it.
- 6- The excellence of praying two *rak'atain* without speaking to one's self in it after making *wudoo* in the manner that was mentioned.
- 7- The reward of that is forgiveness of what has preceded from sins, and what are intended by the sins are the minor sins according to the majority of the Scholars, and Allaah knows best.

The Eighth Hadeeth

عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ عَنْ أَبِيهِ قَالَ: شَهِدْتُ عَمْرَو بْنَ أَبِي حَسَنِ سَأَلَ
عَبْدَ اللَّهِ بْنَ زَيْدٍ عَنْ وُضُوءِ رَسُولِ اللَّهِ ﷺ. فَقَدَا بِتَوْرِ مِنْ مَاءٍ فَنَوَّضًا لَهُمْ وَضُوءَ رَسُولِ اللَّهِ ﷺ فَأَكْفَأَ عَلَى
يَدِهِ مِنَ التَّوْرِ فَعَسَلَ يَدَيْهِ ثَلَاثًا ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْثَرُ ثَلَاثًا بِثَلَاثِ عَرَفَاتٍ ثُمَّ
أَدْخَلَ يَدَهُ فَعَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ فَعَسَلَ يَدَيْهِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ
فَمَسَحَ رَأْسَهُ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ مَرَّةً وَاحِدَةً ثُمَّ عَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ
وَفِي رِوَايَةٍ: بَدَأَ بِمُقَدِّمِ رَأْسِهِ حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ
وَفِي رِوَايَةٍ: أَنَا رَسُولُ اللَّهِ ﷺ فَأَخْرَجْنَا لَهُ مَاءً فِي تَوْرِ مِنْ صُفْرِ

- 8) On 'Amr ibn Yahyaa Al-Maazinee, on his father, he said, "I witnessed 'Amr ibn Abee Hasan ask 'Abdullaah ibn Zaid about the *wudoo* of the Messenger of Allaah ﷺ. So he called for a basin of water and then he made *wudoo* for them the way the Messenger of Allaah ﷺ made *wudoo*. He tilted the basin over his hand and washed his hands three times. Then he put his hand into the basin and made *madmadah* and *istinshaaq* and *istinthaar* three times with three handfuls. Then he put his hand in and washed his face three times. Then he put his hand into the basin and washed his arms to the elbows twice. Then he put his hand into the basin and wiped his head; he moved them (his hands) forward and back one time. Then he washed his feet to the ankles."

And in a narration: "He started with the front of his head then went back with his two (hands) to his nape and then he brought them back to the place he started." And in a narration: "The Messenger of Allaah ﷺ came to us so we brought out for him water in a brass basin."

THE NARRATORS:

- 1- 'Amr ibn Yahyaa ibn 'Umaarah ibn Abee Hasan Al-Maazinee. *Thiqah* (a trustworthy narrator), he lived in the time period of the *Taabi'een* and it is not proven that he saw any of the *Sahaabah*. He died in the year one hundred and thirty ۞.
- 2- Abu 'Amr Yahyaa ibn 'Umaarah ibn Abee Hasan Al-Maazinee. *Thiqah* (a trustworthy narrator) from the *Taabi'een* ۞.
- 3- 'Amr ibn Abee Hasan Al-Ansaaree Al-Maazinee, from the *Sahaabah*, may Allaah be pleased with them. And the name of Abee Hasan is Tameem ibn 'Abd 'Amr. He (Ibn Hajar) said that in *Fathul-Baaree*.
- 4- 'Abdullaah ibn Zaid ibn 'Aasim Al-Ansaaree Al-Maazinee ۞. He participated in the battle of *Uhud* and what occurred after it, and there is a difference of opinion over him participating in the battle of *Badr*. He had a hand in the killing of Musailimah.¹³ He was later killed on the day of *Al-Harrah* in the year sixty three.

A) THE SUBJECT OF THE HADEETH:

Clarifying how the Prophet ﷺ made *wudoo*

¹³ Translator's note: Musailimah is the man from the tribe Bani Haneefah who claimed prophethood. Ibn Abbaas ۞ narrated as has been transmitted by Al-Bukhaaree (3620) and Muslim (2273), "Musailimah the liar came at the time of the Messenger of Allaah ﷺ and began to say, "If Muhammad gives me the power after him I will follow him." He came with many of his people. The Messenger of Allaah ﷺ approached him with Thaabit ibn Qais ibn Shammaas, and in the hand of the Messenger of Allaah ﷺ was a piece of a palm branch. Then he stood in front of Musailimah amongst his comrades and said, "If you were to have asked me for this piece of palm branch I would not have given it to you, and you will not go beyond what Allaah has decreed for you. And if you turn away (from the truth), indeed Allaah will destroy you. Indeed I believe you to be the one who I was shown about in a dream."

Musailimah was killed during the *khilaafah* of Abu Bakr. Abu Bakr sent an army led by Khaalid ibn Al-Waleed to fight the tribe Bani Haneefah at *Al-Yamaamah*. An enormous battle ensued and during the battle Musailimah was killed and the Muslims were victorious. It has been authentically reported in Al-Bukhaaree (4072) that during the battle Wahshee ibn Harb, the man who killed the Prophet's ۞ uncle Hamzah and later embraced Islaam, threw his spear hitting Musailimah. The spear went through his chest and out his back. Then a man from the *Ansaar* struck Musailimah in the head with his sword. Ibn Hajar mentioned in the explanation of the *hadeeth* that the man from the *Ansaar* was 'Abdullaah ibn Zaid ibn 'Aasim.

B) AN EXPLANATION OF THE WORDS:

عَنْ وَضُوءٍ: with a *dammah* on the *Wow* because what is intended is the actual action of making *wudoo*, and what is meant is a question about how it was.

يَبْرُورٍ: *at-tawr* is a vessel that resembles the wash basin, it is used to wash the hands.

يُضَوِّى رَسُولَ اللَّهِ: meaning similar to the *wudoo* of the Messenger of Allaah ﷺ.

يَدَهُ عَلَى يَدِهِ: he tilted the basin over it (his hand) in order to pour the water.

فَعَسَلَ يَدَيْهِ: meaning his two hands.

يَدَهُ فِي الثَّوْرِ فَمَضْمَضَ: the *Faa* is a *harf 'atf* on something dropped and the implication is: then he scooped up a handful of water and made *madmadah*.

مَضْمَضَ: its meaning has preceded in *hadeeth* number seven.

اسْتَشَقَّ وَاسْتَنْزَرَ: both meanings have preceded in *hadeeth* number four.

غَرَفَاتٍ: is the plural of *gharfah*, and that is to take the water with the hand.

وُجْهَهُ: its border has preceded in *hadeeth* number seven.

إِلَى الْمِرْفَقَيْنِ: the meaning of *ilaa* and *al-mirfaqain* has preceded in *hadeeth* number seven.

مَسَحَ رَأْسَهُ: the meaning of *masaha* has preceded in *hadeeth* number seven along with a clarification of the border of the head.

فَأَقْبَلَ بِهِمَا: his two hands, meaning he started with the *qubul* of the head, meaning its front.

وَأَدْبَرَ: he brought them back from the *dubur* of the head, meaning its back.

إِلَى الْكَعْبَيْنِ: *ilaa* has the meaning of *ma'a* (with), and *al-ka'baan* are the two bones that bulge out at the bottom of the shin (the ankles).

ذَهَبَ بِهِمَا إِلَى قَفَاهُ: he moved his two hands to his nape, and *al-qafaa* is the back of the head and the neck.

أَتَانَا رَسُولُ اللَّهِ: he came to us either as a visitor or as an invited guest.

صُفْرٍ: *nuhaas asfar* (brass) from the good type of *nuhaas*.

C) THE SUMMARY:

Because of the aspiration of the righteous predecessors, may Allaah be pleased with them, for following the Sunnah; they used to ask one another about how the Prophet ﷺ did things so they could follow him in that. And in this *hadeeth* 'Amr ibn Yahyaa Al-Maazinee narrates on his father that he witnessed his uncle

'Amr ibn Abee Hasan, one of the *Taabi'een*¹⁴, ask 'Abdullaah ibn Zaid, one of the *Sahaabah*, about how the Prophet ﷺ made *wudoo*. So 'Abdullaah wanted to explain it to him by action because that is faster to comprehend and gives a more accurate picture and seeps better into the mind. So he called for a water vessel and it was brought. Then he started firstly with washing his hands because they are the tool for washing. He tilted the vessel and washed them three times. Then he put his hand in the vessel and scooped up three handfuls. In each handful he made *madmadah* and *istinshaaq* and *istinthaar*. Then he scooped up from the vessel and washed his face three times. Then he scooped up from it and washed his arms to the elbows twice. Then he put his hand in the vessel and wiped his head with his hands starting with the front of his head going back to the nape, which is the top of the neck, and then he brought them back to the place he started. He did that in order to cover the front and back of the hair of the head so the wipe could include the outer part of it and the inner part. Then he washed his feet to the ankles. And 'Abdullaah ibn Zaid clarified that this is what the Messenger of Allaah ﷺ did when he came to them. They brought out for him water in a brass basin, meaning so he ﷺ can make *wudoo* with it. 'Abdullaah clarified that to establish that he is upon certainty.

D) BENEFITS OF THE HADEETH:

- 1- The aspiration of the righteous predecessors for knowing the Sunnah of the Prophet ﷺ so that they could follow him in it.
- 2- The teacher follows the easiest means for understanding and comprehending the knowledge.
- 3- The legitimacy of making *wudoo* this way: He washes his hands three times. Then he makes *madmadah* and *istinshaaq* and *istinthaar* three times with three handfuls. Then he washes his face three times and then his arms to the elbows twice. Then he wipes his head with his hands starting with the front of his head going to his nape and then he brings them back to the place he started. Then he washes his feet to the ankles. This is from the ways the Prophet ﷺ made *wudoo*.
- 4- Observance of the sequence in the limbs of *wudoo* so the latter is not put before that which precedes it.
- 5- Renewing the water of *wudoo* for each limb. So, for example, he does not wipe his head with the wetness left over from washing the arms.
- 6- The permissibility of washing some of the limbs of *wudoo* more than others because he mentioned in the *hadeeth* that he washed the face

¹⁴ Translator's note: The statement, "one of the *Taabi'een*," contradicts what has preceded in the narrators, "from the *Sahaabah*", except if the statement, "from the *Sahaabah*," was referring to Abee Hasan Al-Ansaaree. The fact that 'Amr ibn Abee Hasan asked about the Prophet's ﷺ *wudoo* supports that he was from the *Taabi'een*, however, Ad-Daaraqutnee in *Al-I'laal* (2335) affirmed that he was from the *Sahaabah*, and Allaah knows best.

three times and the arms twice and the feet without a number, so one time applies.

- 7- The permissibility of using brass vessels to make *wudoo*.
- 8- The narrator mentioning that which shows certainty of his narration.

The Ninth Hadeeth

عَنْ عَائِشَةَ   قَالَتْ: كَانَ النَّبِيُّ   يُعْجِبُهُ التَّيْمُنُ فِي تَتَعُّلِهِ وَتَرْجُلِهِ وَطُهُورِهِ وَفِي شَأْنِهِ كُلِّهِ

- 9) On 'Aishah  , she said, "The Prophet   used to like starting with the right side when putting on his shoes, combing his hair, making *tuhoor* (the ritual purification), and in all his affairs."

THE NARRATOR:

'Aishah  . Her biography has preceded in *hadeeth* number three.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of starting with the right side in affairs

B) AN EXPLANATION OF THE WORDS:

كَانَ: is a past tense verb that is *naaqis* and when its *khobar* is a *fi'l mudaari'* it indicates continuation in most cases.

يُعْجِبُهُ: it pleases him, and in a narration يُحِبُّ (he loved, liked etc.)

التَّيْمُنُ: starting with the right side.

تَتَعُّلِهِ: putting on his shoes.

تَرْجُلِهِ: combing his hair and oiling it and making it look nice.

طُهُورِهِ: with a *dammah* on the 'Taa, his ritual purification in *wudoo* and *ghusl*.

شَأْنِهِ: his affair. What is intended is all of his affairs.

C) THE SUMMARY:

Starting with the right side is a good wish and a blessing and because of that the Prophet   used to like it. Thus 'Aishah the Mother of the Believers  , and she

is the most knowledgeable of the people concerning the affairs of the Prophet ﷺ, she has informed that he used to like starting with the right side when putting on his shoes, fixing his hair, performing his ritual purification and in all his affairs ﷺ.

D) BENEFITS OF THE HADEETH:

- 1- The legitimacy of starting with the right side in *wudoo* and *ghusl*. So in *wudoo* he washes the right arm and foot before the left, and in *ghusl* he starts by washing the right side of the body before the left.
- 2- The legitimacy of starting with the right foot when putting on the shoes, and likewise when putting on the khufs, socks and clothing.
- 3- The legitimacy of starting with the right side of the head when combing it, and likewise when shaving it.
- 4- The legitimacy of starting with the right side in everything. An exception is made for what has been mentioned in the legislation to start with the left side, like entering the bathroom, removing something offensive, and taking off the shoes and clothes. So he is to begin with the left side in these things and what is similar to it.
- 5- The completeness of the Sunnah of the Prophet ﷺ in having regard for cleanliness in combing the hair and other things.

The Tenth Hadeeth

عَنْ نُعَيْمِ الْمُجَمِّرِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ
وَفِي لَفْظٍ لِمُسْلِمٍ: رَأَيْتُ أَبَا هُرَيْرَةَ يَتَوَضَّأُ فَعَسَلَ وَجْهَهُ وَيَدَيْهِ حَتَّى كَادَ يَبْلُغُ الْمَتَكِبِينَ ثُمَّ غَسَلَ رِجْلَيْهِ حَتَّى رَفَعَ إِلَى السَّاقَيْنِ ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ وَتَحْجِيلَهُ فَلْيَفْعَلْ
وَفِي لَفْظٍ لِمُسْلِمٍ: سَمِعْتُ خَلِيلِي ﷺ يَقُولُ: تَبْلُغُ الْجَلْبَةَ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءَ

- 10) On Nu'aim Al-Mujmir, on Abu Hurairah رَضِيَ اللَّهُ عَنْهُ, on the Prophet ﷺ that he said, "Indeed my nation will be summoned on the day of resurrection while being *ghurran muhajjaleen* (having light on their faces, arms and

¹⁵ Translator's note: With a *fathah* on the *Wow* and some say with a *dammah* as is mentioned in the book *Mar'aatul-Mafaateeh Sharh Mishkaatil-Masaabeeh*.

feet) from the traces of *wudoo*. So whoever amongst you is able to lengthen his mark of light let him do so." And in a wording of Muslim: "I saw Abu Hurairah make *wudoo*. He washed his face and his arms to the point that he almost reached his shoulders. Then he washed his feet to the point that he went up to the shins and then he said, "I heard the Messenger of Allaah ﷺ say, "Indeed my nation will be summoned on the day of resurrection *ghurran muhajjaleen* (having light on their faces, arms and feet) from the traces of *wudoo*. So whoever amongst you is able to lengthen his mark of light on his face, arms and feet, let him do so." And in a wording of Muslim: "I heard my *khaleel* (beloved friend) ﷺ say, "The ornament of the believer will reach where the *wadoo* reaches."

THE TWO NARRATORS:

- 1- Nu'aim ibn 'Abdillaah Al-Mujmir, *thiqah* (a trustworthy narrator) from the *Taabi'een*. He and his father were nicknamed *al-mujmir* because both of them used to *yujmir* the Prophet's ﷺ masjid, meaning to perfume it with incense.
- 2- Abu Hurairah ؓ. His biography has preceded in *hadeeth* number two.

A) THE SUBJECT OF THE HADEETH:

Clarifying the excellence of *wudoo* and its reward

B) AN EXPLANATION OF THE WORDS:

أُمَّتِي: my nation, and what is meant by them is those who believed in him and followed him.

يُذْعَرْنَ: they will be called for reckoning.

يَوْمَ الْقِيَامَةِ: the day the people will rise from their graves resurrected for the reckoning and the recompense.

غُرًّا: in the state of *nasb* upon being *haal* from the *Wow* in *yud'awn*, it is the plural of *aghar*, and *al-ghurrah* is whiteness in the face of the horse. The meaning is that the nation of Muhammad ﷺ will come on the day of resurrection with their faces shining with whiteness and light from the traces of *wudoo*.

مُحَجَّلِينَ: meaning on their arms and feet there is whiteness and light from the traces of *wudoo*.

مِنْ أَثَارِ الْوُضُوءِ: *min* is for *ta'leel* (cause, reason etc.), And *al-aathaar* is the plural of *athar*, and the *athar* of something is what comes after it as a result of it, and *al-wudoo* is with a *dammah* on the *Wow*.

اسْتَطَاعَ: to be able.

يُطِيلُ: to lengthen.

رَأَيْتُ: I saw, and the person seeing is Nu'aim Al-Mujmir.

كَادَ: to come close.

يَبْلُغُ: to reach.

الْمَنْكِبَيْنِ: is the dual of *mankib*, and it is what joins the shoulder blade with the bicep.

السَّاقَيْنِ: is the dual of *saaq*, and it is the bone between the knee and the ankles.

خَلِيلِي: the person I took as a *khaleel*, and the *khaleel* is the one who love of him has reached the highest levels of love, and what is intended by him here is the Prophet ﷺ.

الْحُلِيِّ: is the ornament made from molded gold and so forth, and what is intended by it here is the ornament of the believer in paradise.

C) THE SUMMARY:

Allaah ﷻ has distinguished this nation with particularities in this life and the hereafter which are not for anyone other than them, and the praise is due to Allaah alone. And in this *hadeeth* Abu Hurairah narrates on the Prophet ﷺ that Allaah has distinguished this nation with a great distinction on the day of resurrection which is not for anyone other than them out of all the people. That is they will come on the day of resurrection with their faces, arms and feet shining with light and whiteness. That is because of the traces of the *wudoo* which they do in this life as an act of worship for Allaah ﷻ and out of respect for the prayer. Then he says whoever is able to lengthen the place of that light on his face, arms and feet by increasing the place of the ritual purification, let him do so. And the narration of Muslim clarifies that Abu Hurairah used to apply that by action. He used to wash his arms to the point that he almost reached his shoulders, and his feet to the point that he went up to the shins. (The narration also clarifies) that he heard the Prophet ﷺ narrate that the ornament of the believer in paradise will reach where the *wadoo* reaches, and that is sufficient as a reward and an excellence.

D) BENEFITS OF THE HADEETH:

- 1- An affirmation of the resurrection on the day of resurrection and that which occurs in it from the reckoning and the recompense.

- 2- The excellence of this nation as they will come on the day of resurrection having light on their faces, arms and feet from the traces of *wudoo*.
- 3- The excellence of the *wudoo*.
- 4- The reward of having light on the face, arms and feet on the day of resurrection for doing it, and that the ornament of the believer in paradise will reach where the *wadoo* reaches.
- 5- The order to go beyond the point which is obligatory in washing the face, arms and feet so the light on the face, arms and feet can be lengthened. (Some) say that is not called for because the statement, "Whoever amongst you is able to lengthen his mark of light on his face, arms and feet, let him do so," is from the statement of Abu Hurairah not from the statement of the Prophet ﷺ. Based upon that he is not to go beyond the border of the face nor beyond the elbows and the ankles except for a little bit out of precaution because Abu Hurairah ؓ made *wudoo* washing his arms to the point that he entered the bicep and his feet to the point that he entered the shin then he said, "That is how I saw the Prophet ﷺ make *wudoo*." Muslim transmitted it.

E) NOTE:


The statement of Abu Hurairah ؓ, "I heard my *khaleel* ﷺ," does not contradict the statement of the Prophet ﷺ, "Indeed I free myself to Allaah from having a *khaleel* from amongst you," because that which he ؓ freed himself from to Allaah was that the Prophet ﷺ take someone as a *khaleel* from the people not that someone from the people take him as a *khaleel* and that is what Abu Hurairah ؓ meant.

بَابُ دُخُولِ الْخَلَاءِ وَالْإِسْتِطَابَةِ

***THE CHAPTER OF ENTERING THE PLACE WHERE
ONE RELIEVES HIMSELF AND CLEANING THE
PRIVATE PARTS***

الخلاء: *Al-Khalaah* with a *madd* is the place which is uninhabited, and what is intended by it here is the place prepared for relieving one's self, urinating or defecating. It was called that because the person who wants to relieve himself he searches for an uninhabited place to relieve himself.

الاستِطَابَة: *Al-Istitaabah* is to search for that which is pleasant, and what is intended by it here is to clean the private parts from the traces of urine or feces with stones or water. (It was called that) because he has made the area pleasant from the filth which had overtaken it.

The Islamic *Sharee'ah*, all praise is due to Allaah alone, is complete in regards to the acts of worship, the business relations, behavior and character. So there is nothing from that which is beneficial to the people except that it has clarified it and encouraged to do it, and there is nothing from that which is harmful to them except that it has clarified that also and has warned from it. And in *Saheeh Muslim* on Salmaan  that the polytheists said to him, "Your Prophet has taught you everything, even how to defecate?" He said, "Yes, he has prohibited us from facing the *qiblah* while defecating or urinating and from making *istinjaah* (wiping clean the private parts) with the right hand and from making *istinjaah* with less than three stones and from making *istinjaah* with a piece of dung or a bone."

The First Hadeeth

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ الْخَلَاءَ قَالَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخُبَائِثِ

- 11) On Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ when he would enter the *khalaah* he would say, "O Allaah, verily I seek refuge in You from *al-khubuth* (the male *shayaateen*) and *al-khabaa'ith* (the female *shayaateen*)."

THE NARRATOR:

Anas ibn Maalik ibn An-Nadr Abu Hamzah Al-Ansaaree Al-Khazrajee رَضِيَ اللَّهُ عَنْهُ. His mother Umm Sulaim brought him while he was ten years old when the Prophet ﷺ arrived at *Al-Madeenah* and said, "O Messenger of Allaah, this is Anas a young boy to serve you." The Prophet ﷺ then kissed him and supplicated for him and said, "O Allaah, increase his wealth and his children and enter him into paradise." Anas said, "I have seen two and I hope for the third, for indeed I have buried from my loins not including the children of my children one hundred and twenty five, and verily my land bears fruit twice a year." He remained as a servant for the Prophet ﷺ ten years until he رَضِيَ اللَّهُ عَنْهُ died. After that he resided in *Al-Madeenah* and then he took residence in *Al-Basrah* and died there in the year ninety three.

A) THE SUBJECT OF THE HADEETH:

Clarifying what is said when entering the *khalaah*

B) AN EXPLANATION OF THE WORDS:

إِذَا دَخَلَ: he wants to enter and is close to doing it before he actually enters.

الْخَلَاءَ: the place prepared for relieving one's self of urine or feces.

اللَّهُمَّ: meaning O Allaah, the *Yaa* of *nidaa* was dropped and the *Meem* is a substitute for it.

أَعُوذُ بِكَ: I seek refuge in you, and it is *khabar* (a statement which in itself could be true or false) with the meaning of supplication. So it is as if he is saying: O Allaah, give me refuge.

الْخُبْثِ: the author has said, "With a *dammah* on the *Baa*, the plural of *khabeeth*, and they are the male *shayaateen*."

الْخَبَائِثِ: the author has said, "The plural of *khabeethah*, and they are the female *shayaateen*." So it is as if he sought refuge from the male and female *shayaateen*, and (some) say *al-khubth* with a *sukoon* on the *Baa*: evil, and *al-khabaa'ith*: evil beings. So it is as if he sought refuge from evil and its people.

C) THE SUMMARY:

The places prepared for relieving one's self are filthy places so they are a retreat for the *shayaateen* because they are evil so they are accustomed to that which is filthy.

وَالْخَبِيثُونَ لِلْخَبِيثَاتِ

"And bad people are for bad statements..." *An-Noor*: 26

So it is befitting that the person seek refuge in Allaah ﷻ when he enters the *khalaa* and that he ask Him for protection from the male and female *shayaateen* or from evil, all of it, and its people. And here is Anas ibn Maalik ؓ narrating on the Prophet ﷺ that when he wanted to enter the *khalaa* he would say when entering, "O Allaah, verily I seek refuge in You from *al-khubuth* (the male *shayaateen*) and *al-khabaa'ith* (the female *shayaateen*)."

D) BENEFITS OF THE HADEETH:

- 1- The inclusiveness of the Islamic *Sharee'ah* for all of the good manners.
- 2- The legitimacy of supplicating when entering the place prepared for relieving one's self saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

- 3- All of the creation is in need of Allaah ﷻ to repel that which offends and harms them.

The Second Hadeeth

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا يَزُولُ وَلَا تَسْتَنْبِرُوهَا وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا
 قَالَ أَبُو أَيُّوبَ: فَقَدِمْنَا الشَّامَ فَوَجَدْنَا مَرَحِضَ قَدْ بَنِيَتْ نَحْوَ الْكَعْبَةِ فَنَحَرِفُ عَنْهَا وَنَسْتَغْفِرُ اللَّهَ عَزَّ وَجَلَّ

- 12) On Abu Ayyoob Al-Ansaaree رضي الله عنه, he said, "The Messenger of Allaah ﷺ said, "When you go to the *ghaa'it* (the lowland used as a place to relieve one's self) do not face the *qiblah* for defecating or urinating and do not turn your backsides towards it, rather, face the east or the west." Abu Ayyoob said, "We arrived at *Ash-Shaam* and we found bathrooms built facing the *Ka'bah* so we would turn away from it and seek forgiveness from Allaah ﷻ."

THE NARRATOR:

Abu Ayyoob Khaalid ibn Zaid Al-Ansaaree An-Najjaaree رضي الله عنه. He was present at *Al-'Aqabah*.¹⁶ The Prophet ﷺ lived with him when he arrived at *Al-Madeenah* until he built his masjid and his houses, and he made brotherhood between him and Mus'ab ibn 'Umar رضي الله عنه. He participated in the battle of *Badr* and what occurred after it, and he participated in the conquests (of the foreign lands) and he stuck to fighting. He was not absent from a battle except that he was present in another one until he died in the battle of Constantinople in the year fifty two.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of facing the *qiblah* and turning your backside towards it while relieving yourself of urine or feces

B) AN EXPLANATION OF THE WORDS:

أَتَيْتُمُ الْغَائِطَ: you go to it to relieve yourself, and *al-ghaa'it* here is the low portion of the land. They used to go there before bathrooms were built to relieve themselves.

فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ: do not turn your faces towards it, and the *qiblah* is the *Ka'bah* or its direction.

يَغَائِطُ: what is intended by it here is the impurity that comes out the backside. The author said, "They used it to allude to the actual impurity out of disgust for mentioning it by its specific name."

لَا تَسْتَدْبِرُوهَا: do not turn your backs to it.

شَرَّقُوا: face the east.

¹⁶ Translator's note: What is meant by *Al-'Aqabah* here is the place in *Minaa* where a group of the people of *Al-Madeenah* met with the Messenger of Allaah ﷺ in the Hajj season and pledged allegiance to him and promised to give him refuge.

غُرُبُوا: face the west, and the address in it and in his statement, "face the east", is for the people of *Al-Madeenah* and those similar to them whom when they face the east or the west they turn away from the *qiblah*.

فَقَدِمْنَا الشَّامَ: we arrived there after conquering it.

مَرَجِئِصَ: is the plural of *mirhaad*, and that is the bathroom and what is intended by it here is the place where one relieves himself.

نَحْوُ الْكَعْبَةِ: the direction of the *Ka'bah*.

فَنَنْحَرِفُ عَنْهَا: we turn away from the direction of the bathrooms which face the *Ka'bah*.

نَسْتَغْفِرُ اللَّهَ: we ask Him for *maghfirah*, and that is to conceal the sin and not take it into account.

C) THE SUMMARY:

The revered *Ka'bah* is the house of Allaah ﷻ, so it has a significant importance in the hearts of the Muslims and a high position in Islaam. Because of this Allaah made it incumbent upon the Muslims to face it in their most perfect state, the state of prayer which is the connection between them and Him, and He made it far removed from being a direction for them to face or that it be in back of them while they urinate or defecate out of reverence and respect for it. And here is Abu Ayyoob Al-Ansaaree ؓ narrating on the Prophet ﷺ that he prohibited his nation from facing the *qiblah* or turning their backsides to it while urinating or defecating because of the lack of respect for it which is manifested by this manner. Then he ؓ instructed the people of *Al-Madeenah* and those similar to them to face the east or the west so the *qiblah* will be on their right side or their left side. And Abu Ayyoob says that they arrived at *Ash-Shaam* after conquering it and they found there bathrooms built before *Ash-Shaam* became an Islamic land with their direction facing the *qiblah*. So they would turn away from it and they would ask Allaah for forgiveness, either because they did not change it to a direction other than the *qiblah* or because their turning was not a complete turn away from the *qiblah* because of the difficulty in that as the direction of the bathrooms was facing it.

D) BENEFITS OF THE HADEETH:

- 1- The prohibition of facing the *qiblah* or turning the backside towards it while urinating or defecating, and the prohibition is for *at-tahreem* (making it *haraam*) with the majority of Scholars.
- 2- The prohibition is general in the open area and in the buildings.
- 3- Revering the *Ka'bah* and respecting it.

- 4- The excellence of the Prophet's ﷺ method of teaching because when he mentioned the prohibition he pointed out what is permissible.
- 5- There is nothing reprehensible in facing the sun or the moon while urinating or defecating.

The Third Hadeeth

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَقِيتُ يَوْمًا عَلَى بَيْتِ حَفْصَةَ فَرَأَيْتُ النَّبِيَّ ﷺ يَقْضِي حَاجَتَهُ مُسْتَقْبِلَ الشَّامِ مُسْتَنْبِرَ الْكَعْبَةِ
وَفِي رِوَايَةٍ: مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ

- 13) On 'Abdullaah ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا, he said, "One day I climbed on top of Hafsah's house and saw the Prophet ﷺ relieving himself facing *Ash-Shaam* with his backside toward the *Ka'bah*." And in a narration: "Facing *Bait Al-Maqdis*."

THE NARRATOR:

'Abdullaah ibn 'Umar ibn Al-Khattaab ibn Nufail Al-Qurashee Al-'Adawee رَضِيَ اللَّهُ عَنْهُ. He embraced Islaam with his father 'Umar and migrated to *Al-Madeenah*. He did not participate in the battles of *Badr* and *Uhud* because of his young age. The Prophet ﷺ gave him permission to participate in the battle of the *khandaq*. The Prophet ﷺ attested to his righteousness and his peers attested to his virtue and piety. Maalik said, "Ibn 'Umar remained alive after the Prophet ﷺ for sixty years with delegations of people going to him," meaning to obtain knowledge. He was extremely careful and cautious in his *fatwaa* and in everything he did personally. He died in *Makkah* in the year seventy three.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of turning the backside toward the *Ka'bah* in buildings while relieving one's self

B) AN EXPLANATION OF THE WORDS:

رَقِيتُ: with a *fathah* on the *Raa* and a *kasrah* on the *Qaaf*, I climbed.

يَوْمًا: meaning one day.

بَيْتِ حَفْصَةَ: her house which the Prophet ﷺ put her in to reside. And Hafsa bint 'Umar is 'Abdullaah's sister. The Prophet ﷺ married her in year three from the *hijrah* after her husband died from a wound he suffered on the day of *Uhud*. So she is one of the Mothers of the Believers. She was a person of intellect and virtue. 'Umar ؓ put her in charge of his *waqf* (endowment) in *Khaibar*. She died in *Jumaadal-Ulaa* in the year forty one.

رَأَيْتُ: I saw.

يَقْضِي حَاجَتَهُ: he was urinating or defecating, he alluded to those two by that out of good manners.

مُتَّقِبِلَ الشَّامِ: turning his face towards it, and *Ash-Shaam* is in the direction of the north for the people of *Al-Madeenah*.

مُسْتَدْبِرَ الْكَعْبَةِ: turning his back towards it, and the *Ka'bah* is in the direction of the south for the people of *Al-Madeenah*.

بَيْتِ الْمُقَدَّسِ: is *Al-Masjid Al-Aqsa* in Palestine. It is pronounced *Bait Al-Maqdis* with a *fathah* on the *Meem* and a *sukoon* on the *Qaaf* and a *kasrah* on the *Daal*, and it is also pronounced *Al-Bait Al-Muqaddas*, meaning the house of purification or the purified house.

C) THE SUMMARY:

'Abdullaah ibn 'Umar ibn Al-Khattaab ؓ is narrating that one day he climbed on top of the house of his sister Hafsa, the Mother of the Believers ؓ, and he saw the Prophet ﷺ relieving himself with his face towards *Bait Al-Maqdis* and his back towards the *Ka'bah*. Ibn 'Umar ؓ said that refuting those who say *Bait Al-Maqdis* is not to be faced while relieving one's self and because of that the author brought the second narration: "Facing *Bait Al-Maqdis*."

D) BENEFITS OF THE HADEETH:

- 1- The permissibility of climbing on top of the house of a relative and things similar to that unless it is not known he is not pleased with that.
- 2- To make allusion to that which its mention causes shame by using another expression.
- 3- The permissibility of turning the backside to the *qiblah* while relieving one's self in buildings.
- 4- The permissibility of facing *Bait Al-Maqdis* while relieving one's self.

E) A CONTRAST AND ITS HARMONY:

It has preceded in the *hadeeth* of Abu Ayyoob that the prohibition of facing the *qiblah* and turning the backside towards it while relieving one's self is general in

the open area and in the buildings and this *hadeeth* of Ibn 'Umar shows that it is permissible to turn the backside towards it in buildings. So based on that it restricts the generality of the *hadeeth* of Abu Ayyoob and it is permissible to turn the backside towards the *qiblah* while relieving one's self in buildings.

The Fourth Hadeeth

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه أَنَّهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْخُلُ الْخَلَاءَ فَأُخْمِلُ أَنَا وَغُلَامٌ نَحْوِي مَعِيَ إِدَاوَةٌ مِنْ مَاءٍ وَعَنْزَةٌ فَيَسْتَنْجِي بِالمَاءِ

- 14) On Anas ibn Maalik رضي الله عنه that he said, "The Prophet ﷺ used to enter the *khala'a*, so I and a young boy similar to me would carry a small water skin and a small spear. Then he would make *istinjaa* with the water."

THE NARRATOR:

Anas ibn Maalik رضي الله عنه. His biography has preceded in *hadeeth* number eleven.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of making *istinjaa* with water because of urine or feces

B) AN EXPLANATION OF THE WORDS:

الْخَلَاءُ: what is intended by it here is the place which is uninhabited in which one relieves himself in the open, the proof being he carried the short spear with him.

غُلَامٌ نَحْوِي: meaning he was close to my age, and *al-ghulaam* is a young male and it is used for an old male metaphorically. The young male mentioned here, (some) say he is 'Abdullaah ibn Mas'ood and (some) say he is someone else.

إِدَاوَةٌ: with a *kasrah* on the *Hamzah* is a small vessel from hide.

عَنْزَةٌ: with a *fathah* on the '*Ain* and the *Noon* is a small spear.

يَسْتَنْجِي بِالمَاءِ: he would clean the traces of urine or feces on his private parts with the water that was in the small water skin.

C) THE SUMMARY:

Anas ibn Maalik رضي الله عنه was from those who served the Prophet ﷺ, so when the Prophet ﷺ went to relieve himself he and a young boy with him would carry a small water skin containing water and a small spear. Then he ﷺ would make *istinjaa* with the water that was in the small water skin. As for the small spear, Anas would carry it so he could ram it in the ground in front of the Prophet ﷺ when praying so it could be a *sutrah* for him and at times he would use it for another need other than the prayer.

D) BENEFITS OF THE HADEETH:

- 1- The excellence of Anas ibn Maalik for serving the Prophet ﷺ.
- 2- The permissibility of seeking the help of others in the steps of *tahaarah*.
- 3- The permissibility of making *istinjaa* with water because of urine or feces.
- 4- To make preparations for *tuhoor* (ritual purification) and other things by preparing what is needed for that.

The Fifth Hadeeth

عَنْ أَبِي قَتَادَةَ الْخَارِثِ بْنِ رَبِيعٍ الْأَنْصَارِيِّ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: لَا يُمَسِّكَنَّ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ وَهُوَ يُبُولُ وَلَا يَتَمَسَّحُ مِنَ الْخَلَاءِ بِيَمِينِهِ وَلَا يَنْتَفِسُ فِي الْإِثَاءِ

- 15) On Abu Qataadah Al-Haarith ibn Rib'ee Al-Ansaaree رضي الله عنه that the Prophet ﷺ said, "One of you is not to hold his penis with his right hand while he urinates, and he is not to wipe himself from relieving himself with his right hand, and he is not to breath into the vessel."

THE NARRATOR:

Abu Qataadah Al-Haarith ibn Rib'ee Al-Ansaaree Al-Khazrajee رضي الله عنه. He participated in the battle of *Uhud* and what occurred after it. He was called the horseman of the Messenger of Allaah ﷺ. He held up the Prophet ﷺ in one of his journeys when he ﷺ bent over his riding camel because of sleep. Then when he awakened he said to him, "May Allaah protect you for protecting His Prophet." He died in the year fifty four in *Al-Madeenah*.

A) SUBJECT OF THE HADEETH:

Clarifying some of the Islamic manners when relieving one's self and other things

B) AN EXPLANATION OF THE WORDS:

لَا يُمَسِكَنَّ: he is not to hold, so *Laa* is prohibitive and the verb after it is *mabnee* on the *fath* because it is connected to *Noon At-Tawkeed*.

وَهُوَ يُؤَلُّ: the sentence is in the place of *nasb* upon being *haal* from the *faa'il* of *yumsik*, and the meaning is he is not to hold his penis with his right hand while he urinates.

لَا يَتَمَسَّحُ: he is not to make *istinjaa* with stones or water.

مِنْ الْخَلَاءِ: urine or feces.

لَا يَنْتَفِسُ: he is not to emit a breath from his chest cavity.

فِي الْإِنَاءِ: in the vessel which he drinks from.

C) THE SUMMARY:

From the completeness of the Islamic *Sharee'ah* is that it came with consideration for excellent manners in everything. In this *hadeeth* Abu Qataadah رضي الله عنه is narrating that the Prophet ﷺ prohibits holding the penis with the right hand while urinating and making *istinjaa* with it from urine or feces because that is incompatible with having respect for the right hand. Likewise he prohibits breathing into the vessel because that makes it unclean for the person after him and at times his breath could carry diseases by which the vessel becomes contaminated, or the breath coming up can run into the drink coming down then choking occurs and saliva falls into the vessel, and all of this is incompatible with good manners.

D) BENEFITS OF THE HADEETH:

- 1- The prohibition of the one urinating from holding his penis with his right hand while urinating, and the prohibition is for *al-karaahah* (making it *makrooh*) with the majority of Scholars.
- 2- The prohibition of making *istinjaa* with the right hand from urine or feces, whether that is with stones or with water.
- 3- The excellence of the right hand.
- 4- The prohibition of breathing into the vessel.
- 5- The completeness of the Islamic *Sharee'ah* and the comprehensiveness of its teachings.

The Sixth Hadeeth

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رضي الله عنه قَالَ: مَرَّ النَّبِيُّ ﷺ بِقَبْرَيْنِ فَقَالَ: إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ فَأَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا نِصْفَيْنِ فَغَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً فَقُلْنَا: يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ هَذَا قَالَ: لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَنْبَسَا

- 16) On 'Abdullaah ibn 'Abbaas رضي الله عنه, he said, "The Prophet ﷺ passed by two graves and said, "Indeed they are being punished and they are not being punished for something big. As for one, he used to not protect himself from urine, and as for the other, he used to carry *an-nameemah*." Then he took a fresh palm leaf and broke it in half and implanted one in each grave. We said, "O Messenger of Allaah, why did you do this?" He said, "Perhaps (the punishment) will be lightened on them as long as the two (halves of the palm leaf) do not dry up."

THE NARRATOR:

'Abdullaah ibn 'Abbaas ibn 'Abdil-Muttalib Al-Haashimee Al-Qurashee رضي الله عنه, the son of the Prophet's ﷺ uncle, the *habr* (Scholar) of this nation and the *turjumaan* (interpreter) of the Qur'aan. The Prophet ﷺ hugged him and said, "O Allaah, give him knowledge of the wisdom," or he said, "give him knowledge of the Book." He placed for him water to make *wudoo* so he ﷺ said, "O Allaah, give him an understanding of the religion," so he obtained much knowledge. He was very eager to obtain knowledge. 'Umar said about him, "That is the servant of men. He has a tongue that asks a lot of questions and a heart that is very intelligent." The Messenger of Allaah ﷺ died while he had just reached the age of puberty. He died in *At-Taa'if* in the year sixty eight.

A) THE SUBJECT OF THE HADEETH:

Clarifying the punishment of the person who carries *an-nameemah* and the one who does not protect himself from his urine

B) AN EXPLANATION OF THE WORDS:

بِقَبْرَيْنِ: the dual of *qabr*, and that is the spot where the deceased is buried, and that was in (the graveyard) *Al-Baqee'*.

إِنَّهُمَا: meaning the two graves and what is intended is its two occupants.

لَيُعَذَّبَانِ: they are being punished, and the *Laam* is for emphasis.

فِي كَبِيرٍ: for something difficult upon them to leave it, and *Fee* is for reason.

لَا يَسْتَتِرُ: he does not protect himself and he does not purify himself.

مِنَ الْبَوْلِ: *Al* is for *al-'ahd adh-dhihnee* (mental acquaintance), meaning from his urine as has come in the other narration.

يَمْشِي بِالْمِيمَةِ: he carries it between the people, and *an-nameemah* is to convey what the people say about one another to sow dissension between them.

جَرِيدَةً: a leaf from the date palm.

فَشَقَّهَا: he split it, and in a narration: "He broke it."

نِصْفَيْنِ: meaning he made each piece equivalent to a half.

فَغَرَزَ: he implanted or thrust it.

فِي كُلِّ قَبْرٍ: on each grave, and that was at the head.

لِمَ فَعَلْتَ هَذَا: a question to know the wisdom behind that.

لَعَلَّهُ: *la'alla* is for *at-tarajjee* (hoping) and the *Haa* is *dameer ash-sha'n* (a pronoun that has the meaning of *ash-sha'n*, the matter, and is explained by the sentence after it).

يُخَفَّفُ: meaning the punishment.

عَنْهُمَا: on the two occupants of the graves.

مَا لَمْ يَبْيَسَا: meaning the two halves of the date palm leaf which he broke into two halves, and *Maa* is *masdariyah dharfiyah*, and the meaning is that the Prophet ﷺ hoped that Allaah ﷻ would lighten the punishment on the two occupants of the graves until the date palm leaf dries up.

C) THE SUMMARY:

The Prophet ﷺ passed by two graves in *Al-Baqee'*. Then it was revealed to him the punishment of those in the two (graves) by hearing their voices, and it was revealed to him the reason for that punishment. There was a group of the Companions, may Allaah be pleased with them, with him, and so he informed them about that to warn them from the reasons for the punishment. He clarified that the reason for their punishment is something not difficult for them to leave off if they wanted to do that, even though it is something great with regards to its punishment. As for one, the reason for his punishment was that he did not pay much attention to *at-tahaarah* which is from the conditions for the prayer. He used to not purify himself from his urine and he did not protect himself from it. As for the second, the reason for his punishment was making division between the Muslims through *an-nameemah* by which the society is ruined by causing enmity and hatred between them. Then Ibn 'Abbaas ؓ, the narrator of the *hadeeth*, narrated that the Prophet ﷺ took a fresh date palm leaf and broke it in

half then he implanted one in each grave at the head and he said, "Perhaps (the punishment) will be lightened on them until the two halves dry up."

D) BENEFITS OF THE HADEETH:

- 1- Confirmation of the punishment of the grave and that *an-nameemah* and not protecting one's self from urine are from its reasons.
- 2- That Allaah ﷻ could reveal it to the people to manifest a sign from the signs of the Prophet ﷺ or a *karaamah* (miracle) from the miracles of the *walee* (the pious believer).
- 3- The obligation on the person to protect himself from his urine and likewise the other types of urine that are *najisah* (impure).
- 4- That *an-nameemah* and not protecting one's self from urine are from the major sins.
- 5- Calling attention to the great significance of the prayer as not fulfilling one of its conditions is a reason for the punishment of the grave.
- 6- The compassion of the Prophet ﷺ for his nation, even the sinners amongst them.
- 7- That *Shafaa'ah* (intercession) can be effective for a specific time because of his statement: "Perhaps (the punishment) will be lightened on them as long as these two do not dry up."
- 8- The eagerness of the Companions, May Allaah be pleased with them, for knowing the wisdom behind the action of the Prophet ﷺ.

E) NOTE:

It is not a Sunnah for us to place a date palm leaf on the graves because we do not know that the occupant of the grave is being punished. Therefore, placing a date palm leaf on his grave is to have a bad assumption about him and an expectation that he is being punished.

بَابُ السَّوَاكِ

THE CHAPTER OF THE SIWAAK

السُّوَاك: (The word) *As-Siwaak* is used for the instrument which is used to clean the mouth, like the wood of the (tree) *al-araak* and others, and it is used for the action which is *at-tasawwuk*, that is to rub the mouth with the *miswaak* to clean the teeth, tongue and gums. The *siwaak* is an instrument for cleaning the mouth and is pleasing to the Lord مَعَالِي.

The First Hadeeth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسُّوَاكِ عِنْدَ كُلِّ صَلَاةٍ

- 17) On Abu Hurairah رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said, "If it were not that I fear that I would put difficulty on my nation I would have ordered them to use the *siwaak* at every prayer."

THE NARRATOR:

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ. His biography has preceded in *hadeeth* number two.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of using the *siwaak* at the prayer

B) AN EXPLANATION OF THE WORDS:

لَوْلَا: is a *harf imtināa' li wujood*, meaning it indicates the nonexistence of something because of the existence of something else. So in this *hadeeth* it indicates the nonexistence of the Prophet ﷺ imposing the use of the *siwaak* at every prayer upon his nation because of the existence of difficulty upon them by that.

أَشُقَّ: I trouble and burden.

أُمَّتِي: its meaning has preceded in *hadeeth* number ten.

لَأَمَرْتُهُمْ: I would impose upon them.

بِالسُّوَاكِ: using the *siwaak*.

عِنْدَ كُلِّ صَلَاةٍ: at the performance of every prayer.

C) THE SUMMARY:

The prayer has a great significance because it is the connection between the slave and his Lord ﷻ and because of that it is obligatory to make purification for it from the *ahdaath* (those things that nullify the *wudoo*) and it is a condition for it being sufficient. And from the perfection of the *tahaarah* is to use the *siwaak* because it cleans the mouth of that which clings to it from filthy particles which could carry unpleasant odors. Because of this the legislator placed importance on it at the prayer. And here is Abu Hurairah رضي الله عنه narrating that the Prophet ﷺ related that if it were not for fear of the existence of difficulty upon his nation he would have given them a binding order to use the *siwaak* at every obligatory or supererogatory prayer because of what that includes from cleaning the mouth and perfecting the *tahaarah*.

D) BENEFITS OF THE HADEETH:

- 1- Emphasis for using the *siwaak* at the performance of every obligatory or supererogatory prayer, even the prayer for the deceased.
- 2- The generality of the *hadeeth* includes the prayer of the fasting person after noon. So it is emphasized for the fasting person to use the *siwaak* at each prayer even if it is after noon, like the two prayers of *dhur* and *'Asr*.
- 3- The consideration the Prophet ﷺ had for the conditions of his nation and the compassion he had for them as he would not impose upon them that which he feared would be difficult for them.
- 4- The Prophet ﷺ when he orders to do something it is binding except if evidence indicates that it is supererogatory.
- 5- To attach great importance to the prayer.

E) NOTE:

This *hadeeth* has come in some of the manuscripts like this: "with every *wudoo* at every prayer." The addition, "with every *wudoo*," Al-Bukhaaree did not narrate it in a *musnad hadeeth* nor did Muslim, rather, Maalik, Ahmad and An-Nasaa'ee narrated it.

The Second Hadeeth

عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاَهُ بِالسَّوَاكِ

- 18) On Hudhaifah ibn Al-Yamaan رَضِيَ اللَّهُ عَنْهُ, he said, "The Prophet ﷺ when he used to awaken from (sleeping at) night he used to scrub his mouth with the *siwaak*."

THE NARRATOR:

Hudhaifah ibn Al-Yamaan ibn Jaabir Al-'Absee رَضِيَ اللَّهُ عَنْهُ. He and his father both embraced Islaam and they wanted to participate in *Badr* but the polytheists prevented them. They participated in the battle of *Uhud* and the Muslims killed his father, they did not know who he was. Hudhaifah then gave his blood money in charity to the Muslims. He narrated a lot on the Prophet ﷺ and he said, "The Messenger of Allaah ﷺ has narrated to me what has occurred and what will occur up to the (final) hour." He used to be called the possessor of the secret because the Prophet ﷺ told him confidentially the names of the hypocrites who wanted to deceive the Prophet ﷺ in his return from *Tabook*. Hudhaifah participated in the battle of the *khandaq* and what occurred after it and the conquest of *Al-'Iraaq*. 'Umar put him in charge of *Al-Madaa'in*. He remained there until he died in the year thirty six.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of using the *siwaak* when awakening from sleep

B) AN EXPLANATION OF THE WORDS:

إِذَا قَامَ مِنَ اللَّيْلِ: meaning from sleeping at night for the prayer.

يَشُوصُ: he would brush, or clean, or wash along with brushing.

فَاَهُ: his mouth.

بِالسَّوَاكِ: with the *miswaak*.

C) THE SUMMARY:

The mouth changes with sleep so cleaning it and washing it is needed, and in this *hadeeth* Hudhaifah ibn Al-Yamaan رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet ﷺ when he used to awaken from (sleeping at) night for the night prayer he used to scrub his

mouth with the *miswaak* to clean it and make its odor pleasant, and so his prayer could be performed in the most complete state of cleanliness.

D) BENEFITS OF THE HADEETH:

- 1- The legitimacy of using the *siwaak* when awakening from sleep and to use it to the utmost, especially for the person who wants to pray.
- 2- The use of the *siwaak* when the odor of the mouth changes which is deduced by analogy to its odor changing by sleep.
- 3- The regard the Islamic *Sharee'ah* has for cleanliness.
- 4- The *siwaak* is used for the entire mouth. That includes the teeth, gums and tongue.

The Third Hadeeth

عَنْ عَائِشَةَ   قَالَتْ: دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ الصِّدِّيقِ   عَلَى النَّبِيِّ   وَأَنَا مُسْنِدَتُهُ إِلَى صَدْرِي وَمَعَ عَبْدِ الرَّحْمَنِ سِوَاكٌ رَطْبٌ يَسْتَنْ بِهِ فَأَبْدَهُ رَسُولُ اللَّهِ   بَصَرَهُ فَأَخَذْتُ السِّوَاكَ فَقَصَّمْتُهُ وَنَقَضْتُهُ وَطَيَّبْتُهُ ثُمَّ دَفَعْتُهُ إِلَى النَّبِيِّ   فَاسْتَنْ بِهِ فَمَا رَأَيْتُ النَّبِيَّ   اسْتَنْ اسْتِنَا أَحْسَنَ مِنْهُ فَمَا عَدَا أَنْ فَرَعَ رَسُولُ اللَّهِ   رَفَعَ يَدَهُ أَوْ إصْبَعَهُ ثُمَّ قَالَ: فِي الرَّفِيقِ الْأَعْلَى ثَلَاثًا ثُمَّ قَضَى وَكَانَتْ تَقُولُ: مَاتَ بَيْنَ حَاقِنَتِي وَذَاقِنَتِي

وفي لفظٍ: فَرَأَيْتُهُ يَنْظُرُ إِلَيْهِ فَعَرَفْتُ أَنَّهُ يُحِبُّ السِّوَاكَ فَقُلْتُ: أَخْذُهُ لَكَ فَأَشَارَ بِرَأْسِهِ أَنْ نَعَمْ هَذَا لَفْظُ الْبُخَارِيِّ وَلِمُسْلِمٍ نَحْوُهُ

- 19) On 'Aishah  , she said, " 'Abdur-Rahmaan ibn Abee Bakr As-Siddeeq   entered upon the Prophet   while I was holding him to my chest and with 'Abdur-Rahmaan was a fresh *siwaak* that he was brushing with. The Messenger of Allaah   fixed his eyesight on it so I took the *siwaak* and gnawed it, parted it, and made it nice. Then I gave it to the Prophet   and he brushed with it. I had not seen the Prophet   brush better than that. Then the Messenger of Allaah   did not go past ending that until he raised his hand or his finger then said, "In the highest company," three times and then he died." She used to say, "He died between my *haaqinah* (jugular notch) and my *dhaaqinah* (top of the neck)." And in a wording: "I saw him looking at it so I knew he desired to use the *siwaak* so I said, "Should I take it for you?" So he pointed with his head, meaning yes." This is the wording of Al-Bukhaaree and Muslim has one similar to it.

THE NARRATOR:

'Aishah, the Mother of the Believers رضي الله عنها. Her biography has preceded in *hadeeth* number three.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of using the *siwaak* at all times and using someone else's *siwaak*

B) AN EXPLANATION OF THE WORDS:

دَخَلَ عَيْدُ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ: meaning into the house of 'Aishah رضي الله عنها. 'Abdur-Rahmaan ibn Abee Bakr is 'Aishah's full brother. He embraced Islaam just before the conquest, and (some) say on the day of the conquest. His practice of Islaam was good. He died in *Makkah* in the year fifty eight.

مُسْنِدُهُ إِلَى صَدْرِي: raising him to it so he can lean on it, and the pronoun goes back to the Prophet ﷺ.

بِسَوَاكٍ: a *miswaak*, and in some of the narrations of Al-Bukhaaree it was from the green date palm leaf.

يَسْتَنْ بِهِ: brushing with it.

فَأَبَدَهُ بَصَرَهُ: he directed his eyesight to it and looked for a long time.

فَقَضَمْتُهُ: with the '*Daad*, I chewed it with the edges of my teeth, and in a narration

فَقَصَمْتُهُ with the '*Saad* meaning I broke it. So perhaps she broke its tip with the edges of her teeth so it would become soft.

فَنَقَضْتُهُ: I parted it so the outer layer and the like would fall off.

طَيَّبْتُهُ: I made it nice, good for brushing with.

فَمَا عَدَا أَنْ فَرَغَ رَفَعَ: '*adaa* is to go past and '*faragha* is to end, and the meaning is he did not go past ending the brushing until he raised, meaning he hastened to do that.

رَفَعَ يَدَهُ أَوْ إصْبَعَهُ: *Aw* (or) is for doubt from the narrator.

فِي الرَّفِيقِ الْأَعْلَى: meaning the highest company, and they are the people of paradise, and it (this statement) is connected to something dropped and the indication is, put me in the highest company.

فَقَضَى: he died.

خَافَقَتْنِي: the *haaqinah* is the depression which is at the *nahr* (top of the chest).

ذَاقَتْنِي: the top of the neck.

يَنْظُرُ إِلَيْهِ meaning at 'Abdur-Rahmaan or the *miswaak*.

أَشَارَ بِرَأْسِهِ: he pointed with it.

أَنْ نَعَمْ: *An* is *tafseeriyah* and *Na'am* is a *harf jawaab* (an article for answering) to affirm that which was asked.

C) THE SUMMARY:

The Mother of the Believers, 'Aishah رضي الله عنها, is narrating that her full brother, 'Abdur-Rahmaan ibn Abee Bakr رضي الله عنه, entered upon the Prophet ﷺ in 'Aishah's house while she had just held him to her chest while he was in the state of passing on to the highest company, and with 'Abdur-Rahmaan was a fresh *siwaak* that he was brushing with. So the Prophet ﷺ looked at it the look of someone who desired it and he looked for a long time. 'Aishah رضي الله عنها knew he desired it so she asked the Prophet ﷺ if she should take it for him and he answered by pointing, either because of the difficulty of speaking or because of his preoccupation with *dhikr* (remembrance of Allaah) and supplication, yes take it. So she رضي الله عنها took it and broke off its used tip, and then she gnawed it with the edges of her teeth and made it soft until it became good for use, and then she gave it to the Prophet ﷺ. Then he brushed with it the best way so he could meet his Lord upon the most complete state of purification and cleanliness. And right after he finished using the *siwaak* he raised his hand or his finger asking Allaah ﷻ to put him with the highest company in paradise. Then he died, may the praises and peace of Allaah be upon him. 'Aishah used to mention how Allaah favored her, because the Messenger ﷺ died on her day, in her house, between her jugular notch and the top of her neck, in her lap, and Allaah combined her saliva with his saliva at his death. So may the praises and peace of Allaah be upon him, and may Allaah be pleased with her and make her pleased.

D) BENEFITS OF THE HADEETH:

- 1- The Prophet's ﷺ love for the *siwaak*.
- 2- The legitimacy of using the *siwaak* at all times because the Prophet ﷺ approved that with regards to 'Abdur-Rahmaan.
- 3- The permissibility of using someone else's *siwaak* with the condition that no harm is feared in that.
- 4- Acting on pointing if it is understood.
- 5- The strength of the Prophet's ﷺ heart and his self composure as he did not neglect using the *siwaak* and supplicating while dying.
- 6- Affirmation of the highness of Allaah ﷻ above the heavens.
- 7- The excellence of 'Aishah رضي الله عنها for her good relationship with the Prophet ﷺ, and his death in her lap, in her house, and on her day.

The Fourth Hadeeth

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَسْتَاكُ بِسِوَاكٍ رَطْبٍ قَالَ: وَطَرَفُ السِّوَاكِ عَلَى لِسَانِهِ وَهُوَ يَقُولُ: أُعْ أُعْ وَالسِّوَاكِ فِي فِيهِ كَأَنَّهُ يَتَهَوَّعُ

- 20) On Abu Moosaa Al-Ash'aree رضي الله عنه, he said, "I went to the Prophet ﷺ while he was brushing with a fresh *siwaak* with the tip of the *siwaak* on his tongue saying, "U', U'," with the *siwaak* in his mouth as if he was vomiting."

THE NARRATOR:

Abu Moosaa ibn Qais Al-Ash'aree Al-Qahtanee رضي الله عنه. He went to *Makkah* and embraced Islaam then he returned to his people. He came with fifty of them to the Prophet ﷺ in *Al-Madeenah* when *Khaibar* was conquered. He had a beautiful voice with the recitation of the Qur'aan. The Prophet ﷺ put him in charge of *Al-Yemen*. Then, when the Prophet ﷺ died, he went to *Al-Madeenah* and he participated in the conquest of *Ash-Shaam*. Then 'Umar رضي الله عنه put him in charge of *Al-Basrah*. Then he conquered *Al-Ahwaaz* and *Asbahaan*. Then 'Uthmaan removed him from *Al-Basrah*. So he went to *Al-Koofah* and 'Uthmaan put him in charge there, and its people learned from him. He died there in the year forty four.

A) THE SUBJECT OF THE HADEETH:

Clarifying the place of brushing

B) AN EXPLANATION OF THE WORDS:

أَتَيْتُ النَّبِيَّ: I went to him, and it is not known when this occurred.

يَسْتَاكُ: he was brushing his mouth with the *siwaak*.

عَلَى لِسَانِهِ: meaning on the inner end of his tongue because he was saying: U', U'.

أُعْ أُعْ: with a *dammah* on the *Hamzah* and a *sukoon* on the '*Ain* imitating the voice of someone vomiting.

فِي فِيهِ: in his mouth.

يَتَهَوَّعُ: to vomit.

C) THE SUMMARY:

The Prophet ﷺ used to use the *siwaak* and at times he would go to the utmost in using the *siwaak*. In this *hadeeth* Abu Moosaa Al-Ash'aree ؓ is narrating that he went to the Prophet ﷺ one day and found him using the *siwaak* going to the utmost in using it, to the point that he put the *siwaak* on the inner end of his tongue and a sound like the sound of a person vomiting was heard from him.

D) BENEFITS OF THE HADEETH:

- 1- The legitimacy of using the *siwaak* on the tongue just as it is used on the teeth and the gums.
- 2- The legitimacy of going to the utmost in that.
- 3- The permissibility of using the *siwaak* and using it to the utmost in the presence of people.

بَابُ الْمَسْحِ عَلَى الْخُفَّيْنِ

THE CHAPTER OF WIPING OVER THE KHUFS

Wiping over the two khufs has been confirmed on the Prophet ﷺ by way of *As-Sunnah Al-Mutawaatirah* ¹⁷ to the point that some of the *huffaadh* (memorizers) have enumerated its narrators on the Prophet ﷺ and they have reached eighty people, from amongst them is the ten who have been given the glad tidings of paradise. Al-Hasan Al-Basree has said, "Seventy from the Companions, may Allaah be pleased with them, have narrated it to me." There is no difference of opinion between the Companions concerning it, and it is from the concessions which show the easiness of this *Sharee'ah* and the absence of difficulty in it, and all praise is due to Allaah alone.

The First Hadeeth

عَنِ الْمُغْبِرَةِ بْنِ شُعْبَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَأُهَوِّنْتُ لِأَمْتَرَعِ خُفَّيْهِ فَقَالَ: دَعَهُمَا فَإِنِّي أُدْخِلُهُمَا طَاهِرَتَيْنِ فَمَسَحَ عَلَيْهِمَا

- 21) On Al-Mugheerah ibn Shu'bah ؓ, he said, "I was with the Prophet ﷺ on a journey and I reached to take off his two khufs so he said, "Leave them, for verily I have put them (my two feet) in while in a state of purification." Then he wiped over them."

THE NARRATOR:

Al-Mugheerah ibn Shu'bah ibn Abee 'Aamir ibn Mas'ood Ath-Thaqafei ؓ. He embraced Islaam in the year of the *khandaq* and migrated. The first battle he participated in was *Al-Hudaibiyah*. He was from those who used to serve the Prophet ﷺ in his *wudoo*, and he was from the cunning people of the Arabs. He was put in charge of *Al-Basrah*. Then he was put in charge of *Al-Koofah* twice and he died there in the year fifty.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of wiping over the khufs

B) AN EXPLANATION OF THE WORDS:

¹⁷ Translator's note: *As-Sunnah Al-Mutawaatirah* is a Sunnah that has been narrated by a number of people whom their narration has certainty because of the impossibility of them agreeing on a lie.

مَعَ النَّبِيِّ: in his company and with him.

فِي سَفَرٍ: that is his journey in the battle of *Tabook* in *Rajab* in the year nine from the *hijrah*.

فَأَهْوَيْتُ: I bent over stretching my arms.

لَا أَتَزَعُ: to take off.

خُفَّيْهِ: the dual of *khuf*, and that is what is worn on the foot from leather and the like to cover it.

دَعَهُمَا: leave them, meaning the feet or the khufs.

أَدْخَلْتُهُمَا: meaning the feet.

طَاهِرَتَيْنِ: is *haal* from the *Haa* in *adkhaltuhumaa*, and the sentence, "for verily I have put them in", is a reason for his statement, "Leave them."

فَمَسَحَ عَلَيْهِمَا: he passed his hands over the khufs while they were wet with water.

C) THE SUMMARY:

Al-Mugheerah ibn Shu'bah رضي الله عنه is narrating that he was with the Prophet ﷺ on one of his journeys, and that was his journey in the battle of *Tabook*. He was serving the Prophet ﷺ in his ritual purification and with him was a water skin from which he poured water onto the Prophet ﷺ so he could make *wudoo*. Then, when he got to his feet, Al-Mugheerah reached with his arms to take the khufs off the feet of the Prophet ﷺ so he could wash his feet. However, the Prophet ﷺ ordered him to leave them explaining the reason for that was because he put his feet into his khufs while they were in a state of purification. Then he wiped.

D) BENEFITS OF THE HADEETH:

- 1- The permissibility of wiping over the khufs as a substitute for washing the feet and deduced by analogy to that is everything that covers the feet such as socks and other than that.
- 2- Wiping over them for the person who is wearing them is better than taking them off and washing the feet. This is from the completeness of the Islamic religion and the easiness of its rituals.
- 3- He is not to wipe over them except when he wears them in a state of *tahaarah*.
- 4- The excellence of the Prophet's ﷺ character and his method of teaching as he stopped Al-Mugheerah from taking them off and he explained to

him the reason, because he put them in while in a state of purification, so he could feel at ease and know the ruling.

- 5- The excellence of Al-Mugheerah for serving the Prophet ﷺ.
- 6- The permissibility of seeking help from someone else in the *tahaarah*, like fetching the water, and pouring it onto the one making *tahaarah*, and similar things.

The Second Hadeeth

عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ قَبَالَ وَتَوَضَّأَ وَمَسَحَ عَلَى خُفَيْهِ مُخْتَصِرًا

- 22) On Hudhaifah ibn Al-Yamaan رَضِيَ اللَّهُ عَنْهُ, he said, "I was with the Prophet ﷺ and he urinated, made *wudoo* and wiped over his khufs." Abbreviated

THE NARRATOR:

Hudhaifah ibn Al-Yamaan رَضِيَ اللَّهُ عَنْهُ. His biography has preceded in *hadeeth* number eighteen.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of wiping over the khufs

B) AN EXPLANATION OF THE WORDS:

كُنْتُ مَعَ النَّبِيِّ: meaning in his company, and that was in *Al-Madeenah*.

مُخْتَصِرًا: meaning with some of it dropped, and the complete wording is: "The Prophet ﷺ went to a people's garbage dump behind a wall and stood just as one of you stands. Then he urinated so I moved away from him. He then signaled to me, so I went to him and stood behind him until he finished." And in Al-Bukhaaree in a narration: "Then he called for water so I brought him water and he made *wudoo*." And in Muslim in a narration: "Then he wiped over his khufs."

C) THE SUMMARY:

Hudhaifah ibn Al-Yamaan رَضِيَ اللَّهُ عَنْهُ is narrating that he was with the Prophet ﷺ, and that was in *Al-Madeenah*. Then the Prophet ﷺ wanted to relieve himself so he went to a people's garbage dump behind a wall. Then he urinated, made *wudoo*

and wiped over his khufs. His *wudoo* was after he made *istijmaar* or *istinjaa* as was his custom.

D) BENEFITS OF THE HADEETH:

- 1- The permissibility of wiping over the khufs in the *wudoo* as a substitute for washing the feet. That is from the completeness of the Islamic religion and the easiness of its rituals.
- 2- Wiping over them is permissible at the place of residence.
- 3- The permissibility of someone saying about a great man, he urinated.

E) NOTE:

This *hadeeth* has come in some of the manuscripts of *Al-'Umdah*: "He said: I was with the Prophet ﷺ on a journey", however, this is a mistake. His statement, "on a journey", is not authentic. Rather what is authentic is that was in *Al-Madeenah*.

بَابُ فِي الْمَذْيِ وَغَيْرِهِ

*A CHAPTER CONCERNING AL-MADHY AND OTHER
THINGS*

المَذْي: *Al-Madhy* with a *fathah* on the *Meem* and a *sukoon* on the *Dhaal*, and it is called *al-madhiy* with a *fathah* on the *Meem* and a *kasrah* on the *Dhaal* and a *shaddah* on the *Yaa*. It is a thin fluid that comes out after sexual desire without gushing out and without sensation that it is coming out.

His statement: "and other things", he means that this chapter has *ahaadeeth* concerning *al-madhy* and *ahaadeeth* concerning other things, like the things that nullify the *wudoo*, cleaning impurities and the habitual practices of the *fitrah*.

The First Hadeeth

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عليه السلام قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَاسْتَحْيَيْتُ أَنْ أَسْأَلَ النَّبِيَّ صلى الله عليه وسلم لِمَكَانِ ابْنَتِهِ مِنِّي فَأَمَرْتُ
الْمِقْدَادَ بْنَ الْأَسْوَدِ فَسَأَلَهُ فَقَالَ: يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ
وَالْبُخَارِيَّ: إِغْسِلْ ذَكَرَكَ وَتَوَضَّأْ
وَلِلْمُسْلِمِ: تَوَضَّأْ وَأَنْضَحْ فَزَجَكَ

- 23) On 'Ali ibn Abee Taalib عليه السلام, he said, "I was a man who often had *al-madhy* and I was embarrassed to ask the Prophet صلى الله عليه وسلم because of his daughter's status towards me, so I ordered Al-Miqdaad ibn Al-Aswad. He asked him so he said, "He is to wash his penis and make *wudoo*." And in Al-Bukhaaree: "Wash your penis and make *wudoo*." And in Muslim: "Make *wudoo* and wash your groin."

THE NARRATOR:

'Ali ibn Abee Taalib ibn 'Abdil-Muttalib Al-Qurashee Al-Haashimee عليه السلام, the *Ameer* of the Believers, the fourth *Khaleefah* of the Muslims and the cousin of the Seal of the Prophets صلى الله عليه وسلم. He was raised under the Prophet's صلى الله عليه وسلم care and he believed in him from the time he was sent. The Prophet صلى الله عليه وسلم married his daughter Faatimah to him. Also, he had him stay behind with his family in the battle of *Tabook* and said, "Are you not pleased to occupy with me the position of Haaron with Moosaa except that there is no Prophet after me." The Prophet صلى الله عليه وسلم bore witness to him being in paradise. He was famous for heroism, bravery, knowledge and cleverness to the point that 'Umar رضي الله عنه said about him, "The best in

judging amongst us is 'Ali."¹⁸ He took the position of *Khaleefah* after 'Uthmaan رضي الله عنه at the end of *Dhil-Hijjah* in the year thirty five until he was killed as a martyr in the day of ten some nights that had passed in *Ramadaan* in the year forty and he was buried in the leadership palace in *Al-Koofah*, and (some) say in an anonymous place out of fear for the *khawaarij* (knowing its location).

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of *al-madhy*

B) AN EXPLANATION OF THE WORDS:

مَذَاءٌ: often having *al-madhy*.

اسْتَحْيَيْتُ: I was embarrassed.

أَنْ أَسْأَلَ النَّبِيَّ: meaning to ask him.

لِمَكَانِ ابْنَتِهِ مَيِّ: the *Laam* is for reason, meaning the cause and reason for his embarrassment to ask the Prophet ﷺ was the status of the Prophet's ﷺ daughter towards him, because she was his wife and *al-madhy* relates to the issue of sexual desire so he was embarrassed to ask the Prophet ﷺ about what relates to that. And the one intended by his daughter was Faatimah the youngest of the Prophet's ﷺ daughters. She was born in Islaam and (some) say before the Prophetic Mission. 'Ali married her in the year two after the battle of *Badr*. She gave birth from him to three boys and three girls. The Prophet ﷺ said about her, "Faatimah is a part of me so whoever angers her angers me," and he informed her that she is the first of his family to unite with him and he said, "Are you not pleased to be the head lady of the women of paradise." She died in *Al-Madeenah* in *Ramadaan* in the year eleven while she was twenty four years old.

فَأَمَرْتُ الْمِقْدَادَ: I requested from him, and Al-Miqdaad he is ibn 'Amr ibn Tha'labah Al-Kindee. He was attributed to Al-Aswad ibn 'Abd Yaghooth Az-Zuhree because he adopted him. He embraced Islaam early and he made the two migrations. He married Dubaa'ah, the daughter of Az-Zubair ibn 'Abdil-Muttalib, the uncle of the Prophet ﷺ. He participated in the battle of *Badr* and what occurred after it and he participated in the conquest of *Misr*. He said to the Prophet ﷺ in the battle of *Badr*, "We will not say to you as the children of Israa'eel said to Moosaa:

¹⁸ Translator's note: This statement of 'Umar رضي الله عنه has been transmitted by Al-Bukhaaree in his *Saheeh* (4481).

فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾

"Go, you and your Lord, and fight. We will sit right here." *Al-Maa'idah*: 24

Rather we will fight on your right side and on your left side, and in front of you and in back of you." He died in the year thirty three and he was buried in *Al-Baqee'* in *Al-Madeenah*. 'Ali only ordered him to ask the Prophet ﷺ and he did not order someone else because of a discussion which took place between them about *al-madhy*.

يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ: the two sentences are *khavar* (a statement which in itself could be true or false) with the meaning of a command as is indicated by the narration: "Wash your penis and make *wudoo*."

اِنْصَحْ: meaning wash.

فَرْجَكَ: meaning your penis, and the address is for Al-Miqdaad ibn Al-Aswad. He addressed him because he was the questioner.

C) THE SUMMARY:

'Ali ibn Abee Taalib ؓ was the husband of Faatimah ؓ, the daughter of the Messenger of Allaah ﷺ, and he often had *al-madhy*. And because he was Faatimah's husband he was embarrassed to ask the Prophet ﷺ about its ruling because it is something related to sexual desire and the private parts. So he ordered Al-Miqdaad ibn Al-Aswad to ask the Prophet ﷺ about that because of a discussion that took place between him and 'Ali ؓ. So the Prophet ﷺ ordered him to wash his entire penis, because that lightens *al-madhy* or stops it, and to make *wudoo* because *al-madhy* is from the things that nullify the *wudoo*.

D) BENEFITS OF THE HADEETH:

- 1- The permissibility of a person informing about himself that which causes embarrassment for the benefit.
- 2- It is permissible for a person to not ask the question himself because of shyness or something else.
- 3- It is from the proper etiquette that the man does not mention around his wife's relatives that which relates to the private parts and sexual desire.
- 4- The permissibility of entrusting someone to ask a question about the knowledge with the condition that the person entrusted is reliable in his understanding, memory and *deen* (practice of the religion).
- 5- The obligation of washing the entire penis because of *al-madhy*.
- 6- *Al-madhy* is something which nullifies the *wudoo*.

- 7- The excellence of 'Ali ibn Abee Taalib ؑ as shyness did not prevent him from asking indirectly.

The Second Hadeeth

عَنْ عَبَادِ بْنِ تَمِيمٍ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ بْنِ عَاصِمٍ الْمَازِنِيِّ ؑ قَالَ: شُكِيَ إِلَى النَّبِيِّ ﷺ الرَّجُلُ يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ فَقَالَ: لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا

- 24) On 'Abbaad ibn Tameem, on 'Abdullaah ibn Zaid ibn 'Aasim Al-Maazinee ؑ, he said, "It was complained to the Prophet ﷺ the state of a man who thinks he senses something in the prayer so he said, "He is not to leave until he hears a noise or senses an odor."

THE NARRATORS:

- 1- 'Abbaad ibn Tameem ibn Zaid ؑ. He was *thiqah* (a trustworthy narrator) from the *Taabi'een* according to the popular position.
- 2- 'Abdullaah ibn Zaid ibn 'Aasim ؑ. His biography has proceeded in *hadeeth* number eight.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of having doubt about *al-hadath* (that which nullifies the *wudoo*) when the person is in a state of *tahaarah*

B) AN EXPLANATION OF THE WORDS:

شُكِيَ: with a *dammah* on the *Sheen* and a *kasrah* on the *Kaaf* on the pattern for *al-majhool*, and the person complaining is 'Abdullaah ibn Zaid the narrator of the *hadeeth*. And *ash-shakwaa* is to voice one's suffering from something seeking to have it removed.

الرَّجُلُ: meaning the state of a man, with a *dammah* on the *Laam*. It is a *naa'ib faa'il* for *shukiya*.

يُخَيَّلُ إِلَيْهِ: meaning he thinks.

يَجِدُ الشَّيْءَ: meaning *al-hadath* (that which nullifies the *wudoo*) by odor or something else.

يَسْمَعُ صَوْتًا أَوْ يَجِدَ رِيحًا meaning he is certain of that by hearing it or smelling it.

C) THE SUMMARY:

A person could be in a state of ritual purification then he senses a *hadath* starting to move on him. So he thinks he nullified his *wudoo* and he becomes troubled over that, and in this *hadeeth* the Prophet ﷺ directs his nation to that which makes the person feel at ease and removes the worry as he gave 'Abdullaah ibn Zaid a legal verdict when he asked him about this problem and he instructed him to act according to the initial basis, which is the *tahaarah*, and that he remain in his prayer. So he is not to leave it until he is certain the state of *tahaarah* has gone by hearing the *hadath* or smelling its odor.

D) BENEFITS OF THE HADEETH:

- 1- The person in the state of *tahaarah* when he is in doubt about *al-hadath*, *wudoo* is not binding upon him until he is certain he has nullified the *wudoo*.
- 2- It is not permissible to leave the prayer for merely doubting about *al-hadath*.
- 3- Wind passing from the backside nullifies the *wudoo*, whether he knows it has passed by hearing, smelling or some other way.
- 4- From proper etiquette is to avoid phrases which their mention causes embarrassment.
- 5- The basic rule is that the thing remains in the state it was upon, and that which is certain does not cease because of doubt.

The Third Hadeeth

عَنْ أُمِّ قَيْسٍ بِنْتِ مِخْصَنِ الْأَسَدِيَّةِ أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَجْلَسَهُ فِي جُجْرِهِ فَبَالَ عَلَى تَوْبِهِ فَدَعَا بِمَاءٍ فَتَضَحَّهُ عَلَى تَوْبِهِ وَلَمْ يَغْسِلْهُ
وَفِي حَدِيثٍ عَائِشَةَ أُمُّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ أَتَى بِصَبْيٍ فَبَالَ عَلَى تَوْبِهِ فَدَعَا بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ وَلِمُسْلِمٍ: فَأَتْبَعَهُ بَوْلَهُ وَلَمْ يَغْسِلْهُ

- 25) On Umm Qais bint Mihsan Al-Asadiyah رَضِيَ اللَّهُ عَنْهَا, that she brought a small boy of hers who had not yet eaten food to the Messenger of Allaah ﷺ. So he sat him in his lap then he urinated in his garment. So he called for water then he sprinkled it on his garment and he did not wash it.

And in the *hadeeth* of 'Aishah, the Mother of the Believers ؓ: "A small boy was brought to the Prophet ﷺ and he urinated on his garment so he called for water and poured it on it." And in Muslim: "He poured it on his urine and he did not wash it."

THE NARRATORS:

- 1- Umm Qais Aaminah bint Mihsan Al-Asadiyah, the sister of 'Ukaashah ibn Mihsan ؓ. She embraced Islaam early and migrated to *Al-Madeenah* and she lived long.
- 2- The Mother of the Believers, Aishah ؓ. Her biography has preceded in *hadeeth* number three.

A) THE SUBJECT OF THE HADEETH:

Clarifying how to clean clothes from children's urine

B) AN EXPLANATION OF THE WORDS:

بَابِن لَهَا: not named. He died young. She became emotionally upset over him and said to the one washing him, "Do not wash my son with cold water so that you kill him!" The Prophet ﷺ was informed of what she said so he smiled and said, "What did she say? May she live long," so she lived long.

لَمْ يَأْكُلِ الطَّعَامَ: food was not his nourishment because of his young age. His nourishment was only milk. And in a narration of Muslim: "He did not reach the point of eating food."

جَجْرِهِ: with a *fathah* on the *Haa* or a *kasrah* or a *dammah*, meaning his lap.

ثَوْبِهِ: the Prophet's ﷺ garment.

نَضَحَهُ: he sprinkled it in a way which encompassed the area of the urine.

وَلَمْ يَغْسِلْهُ: pouring a lot of water and rubbing it.

أَتَى بِصَبِيٍّ: a small boy was brought to him and that was so he could make *tahneek* of him (rubbing his palate with a chewed date or the like).

فَأَتْبَعَهُ إِيَّاهُ: he poured it on his urine.

C) THE SUMMARY:

The Companions made it a habit to bring their children to the Prophet ﷺ at birth so he can make *tahneek* of them or supplicate for them. Or (they would bring them) afterwards seeking the blessing of his supplication and his touch. The

Prophet ﷺ was the best of the people in character so he used to accept that from his Companions, and he would hug their children and sit them in his lap out of mercy for them and to bring happiness to their families. And in this *hadeeth* Aaminah bint Mihsan Al-Asadiyah is narrating that she brought a young boy of hers who had not yet reached the age in which he eats food and is nourished by it. So the Prophet ﷺ sat him in his lap and he urinated on the Prophet's ﷺ garment. He did not get uptight about that and he did not reprimand the family or make insults, rather, the only thing he did was to call for water. Then he poured it on his garment and he did not wash it. Likewise, 'Aishah ؓ is narrating a similar story where a small boy was brought to him so he could make *tahneek* of him. Then he urinated on the Prophet's ﷺ garment so he called for water and poured it on the area of the urine without rubbing and using a lot of water.

D) BENEFITS OF THE HADEETH:

- 1- The excellence of the Messenger's ﷺ character.
- 2- The urine of the young boy who is not nourished by food because of his young age is cleaned by sprinkling water on it without washing.
- 3- His feces must be washed like the rest of the *najaasaat* (impurities).
- 4- It is better to clean the area of the *najaasah* right away so he can become clean of filth right away and so he does not forget.

The Fourth Hadeeth

عَنْ أَنَسِ بْنِ مَالِكٍ ؓ قَالَ: جَاءَ أَعرَابِيٌّ قَبَالَ فِي طَائِفَةِ الْمَسْجِدِ فَرَجَرَهُ النَّاسُ فَتَهَاَهُمُ النَّبِيُّ ﷺ فَلَمَّا قَضَى بَوْلَهُ أَمَرَ النَّبِيُّ ﷺ بِتَنْوِيبٍ مِنْ مَاءٍ فَأَهْرِيقَ عَلَيْهِ

- 26) On Anas ibn Maalik ؓ, he said, "A Bedouin came and urinated in a section of the masjid so the people scolded him. The Prophet ﷺ then restrained them. Then when he finished urinating, the Prophet ﷺ ordered for a bucket of water and it was poured on it."

THE NARRAROR:

Anas ibn Maalik ؓ. His biography has preceded in *hadeeth* number eleven.

A) THE SUBJECT OF THE HADEETH:

Clarifying how to clean the ground from urine

B) AN EXPLANATION OF THE WORDS:

أَعْرَابِيٌّ: a Bedouin, and he is the one who resides in the nomadic region.

طَائِفَةُ الْمَسْجِدِ: a section of the masjid, and what is intended by it is the Prophet's ﷺ masjid in *Al-Madeenah*.

رَجَرَهُ النَّاسُ: they scolded him harshly and shouted at him.

نَهَاهُمْ: he requested from them that they leave him.

يُبْنُوبُ: with a *fathah* on the *Dhaal*. That is a bucket.

فَأَهْرَقَ: with a *dammah* on the *Hamzah* and a *sukoon* on the *Haa*, it was poured.

عَلَيْهِ: on the urine.

C) THE SUMMARY:

Roughness and ignorance of the limitations of Allaah ﷻ was prevalent amongst the Bedouins, and in this *hadeeth* which Anas ؓ has narrated there is an example of that. A Bedouin entered the Prophet's ﷺ masjid in *Al-Madeenah* while the Prophet ﷺ and his Companions were in it. Then the Bedouin went to a section of the masjid and squatted and started urinating. The Companions regarded that as something terrible and they shouted at him scolding him. The Prophet ﷺ then restrained them in order to be gentle with this ignorant person and out of evaluation of his situation and to teach his nation to handle affairs with wisdom and gentleness, for perhaps this Bedouin, if he would have stood from urinating, his body, clothes and a larger section of the masjid would have gotten filthy and he would be harmed by disrupting his urine. Then when the Bedouin finished urinating and fear of these dangers ceased, the Prophet ﷺ ordered to remove the harm of his urine by cleaning the area. So he ordered that a bucket of water be poured on it. Muslim added in the *hadeeth* that the Prophet ﷺ called the Bedouin and said to him, "Verily these *masaajid* are not an appropriate place for this urine and filth. They are only for the remembrance of Allaah ﷻ, prayer and recitation of the Qur'aan," or as he ﷺ said. And in *Al-Bukhaaree* from the *hadeeth* of Abu Hurairah ؓ that the Prophet ﷺ ordered the Companions to leave him and he said, "Verily you have only been sent to make things easy and you have not been sent to make things difficult."

D) BENEFITS OF THE HADEETH:

- 1- Taking care of the *masaajid* and keeping them free of urine and filth.

- 2- The obligation of cleaning the *masaajid* from *an-najaasah* immediately when that occurs.
- 3- The ground is cleaned by pouring water on the area of impurity without repetition except if the *najaasah* remains. In that case it is to be removed before pouring the water.
- 4- The excellence of the Prophet's ﷺ character and his wisdom when teaching and removing the abomination.

The Fifth Hadeeth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: الْفِطْرَةُ خَمْسٌ الْخِتَانُ وَالِاسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَتَنْفُ الْإِبْطِ

- 27) On Abu Hurairah رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said, "*Al-Fitrah* is five: circumcision, shaving the pubic hairs, trimming the moustache, cutting the nails and plucking the under arms."

THE NARRATOR:

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ. His biography has preceded in *hadeeth* number two.

A) THE SUBJECT OF THE HADEETH:

Clarifying the traits of *al-fitrah*

B) AN EXPLANATION OF THE WORDS:

الْفِطْرَةُ: meaning the traits of *al-fitrah*, and what is intended by *al-fitrah* here is what the people are naturally disposed to its goodness, meaning they are naturally inclined towards its goodness.

خَمْسٌ: meaning five traits.

الْخِتَانُ: is to cut the piece of skin of the penis which covers the head of the penis so that it is exposed, and to cut the piece of skin in the female's groin above the place of insertion.

الِاسْتِحْدَادُ: shaving the pubic hairs, and that is the tough hair which grows around the front private part.

قَصُّ الشَّارِبِ: cutting the ends of its hair with scissors, and *ash-shaarib* is the hair which grows above the upper lip.

تَقْلِيمُ الْأَظْفَارِ: cutting its ends which protrude from the places it grows in the flesh.

تَشْفُ الْإِبْطِ: removing its hair from its root, and *al-ibt* with a *kasrah* on the *Hamzah* and a *sukoon* on the *Baa* is the under arm.

C) THE SUMMARY:

The religion of Islaam contains the good etiquettes which agree with the *fitrah* which Allaah has created the people being naturally disposed to its goodness and perfection. And in this *hadeeth* Abu Hurairah is narrating on the Prophet ﷺ explaining five of the traits of *al-fitrah* which contain the completeness of purity, cleanliness and the beauty of appearance. They are:

- Circumcision, which contains the completeness of cleanliness in the males and balance of the natural disposition in the women.
- Shaving the pubic hairs preventing filth from building up from the sweat which descends from the stomach. This also contains the completeness of cleanliness.
- Trimming the moustache because that is cleanliness and makes a handsome appearance.
- Cutting the nails preventing the buildup of filth underneath them and to distance one's self from resembling animals that have claws.
- Plucking the under arm to prevent bad odor which results from filth and sweat clinging to the hairs.

D) BENEFITS OF THE HADEETH:

- 1- The legitimacy of these five traits: circumcision, shaving the pubic hairs, trimming the moustache, cutting the nails and plucking the under arm because they are from *al-fitrah*.
- 2- What is best is trimming for the moustache, and plucking for the under arm, and shaving for the pubic hairs. If plucking is difficult he removes the hair by any means of removal.
- 3- The completeness of the Islamic *Sharee'ah* by agreeing with *al-fitrah* and having regard for cleanliness.

E) SUPPLEMENT:

He did not explain in this *hadeeth* when these traits are to be performed. As for circumcision, doing it at a young age is better because it is a way of doing good earlier, and it heals faster and is less painful. It is not to be delayed until after puberty. As for shaving the pubic hairs, trimming the moustache, cutting the nails and plucking the under arm, whenever it gets long it is to be removed,

however, it is not to be left more than forty days because of the statement of Anas ibn Maalik رضي الله عنه: "A time limit was set for us for trimming the moustache, cutting the nails, plucking the under arm and shaving the pubic hairs that it not be left for more than forty nights." Muslim transmitted it.

بَابُ الْغُسْلِ مِنَ الْجَنَابَةِ

***THE CHAPTER OF MAKING GHUSL FROM AL-
JANAABAH***

الغسل: *Al-Ghusl* with a *dammah* on the *Ghain* is *al-ightisaal*, and that is to wash the entire body with water. And *al-janaabah* originally means to be far away, and what is intended by it here is to ejaculate semen. It was called that because the semen became far from its place of origin and moved from it.

The First Hadeeth

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فِي بَعْضِ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ قَالَ: فَأَخْتَسْتُ مِنْهُ فَذَهَبْتُ فَأَغْتَسَلْتُ ثُمَّ جِئْتُ فَقَالَ: أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ قَالَ: كُنْتُ جُنُبًا فَكَرِهْتُ أَنْ أَجَالِسَكَ وَأَنَا عَلَى غَيْرِ طَهَارَةٍ فَقَالَ: سُبْحَانَ اللَّهِ إِنَّ الْمُسْلِمَ لَا يَنْجَسُ

- 28) On Abu Hurairah رضي الله عنه that the Prophet ﷺ met him in one of the streets of *Al-Madeenah* while he was in a state of *janaabah*. He said, "So I snuck away and went and made *ghusl*. Then I came back so he said, "Where were you, O Abu Hurairah?" He said, "I was in a state of *janaabah* and I disliked sitting with you while I was not in a state of *tahaarah*." He said, "*Subhaanallaah* (Glorified be Allaah)! Indeed the Muslim does not become impure."

THE NARRATOR:

Abu Hurairah رضي الله عنه. His biography has preceded in *hadeeth* number two.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of the person in the state of *janaabah* and sitting with him

B) AN EXPLANATION OF THE WORDS:

لَقِيَهُ: he met him, and in a narration of Al-Bukhaaree: "The Prophet ﷺ took his hand and walked with him. Then he sat and he snuck away from him."

الْمَدِينَةِ: meaning the city of the Messenger ﷺ.

وَهُوَ: meaning Abu Hurairah رضي الله عنه.

جُنُبٌ: with a *dammah* on the *Jeem* and the *Noon*, having *janaabah*, and the sentence: "while he was in a state of *janaabah*", is in the place of *nasb* upon being *haal* from the *Haa* in *laqiyahu*.

اِخْتَسْتُ: I slipped away secretly, and that was after the Prophet ﷺ sat down.

أَيْنَ كُنْتَ: meaning when you left where were you?

سُبْحَانَ اللَّهِ: to declare Allaah to be above everything that does not befit His majesty.

إِنَّ الْمُسْلِمَ: meaning the one who submits to Allaah's religion and His *Sharee'ah*.

لَا يَنْجُسُ: he does not become impure by *janaabah* or something else because of the purity of his belief.

C) THE SUMMARY:

There was a great amount of respect and reverence in the hearts of the Companions for the Prophet ﷺ. The example for that is in this *hadeeth* which Abu Hurairah ؓ narrated about himself, that the Prophet ﷺ met him in one of the streets of *Al-Madeenah*, so he held his hand and walked with him until the Prophet ﷺ sat. Abu Hurairah was in a state of *janaabah* and he disliked sitting with the Prophet ﷺ while not being in a state of *tahaarah* so he slipped away from him secretly and went and made *ghusl*. Then he went back to the Prophet ﷺ, so he asked him where he was when he left. Abu Hurairah then informed him of his situation and that he went to make *ghusl* from *janaabah* so he can be pure when he sits with the Prophet ﷺ. So the Prophet ﷺ said "*Subhaanallaah*" out of surprise for the state of Abu Hurairah as he thought that *janaabah* takes away the purity of the believer and he explained to him that the Muslim who submits to Allaah's religion and His *Sharee'ah* does not become impure because of the purity of his heart and belief.

D) BENEFITS OF THE HADEETH:

- 1- The permissibility of a person speaking about himself with that which causes embarrassment for the benefit.
- 2- The Prophet's ﷺ concern for his Companions and checking on them.
- 3- The Companions' reverence for the Prophet ﷺ.
- 4- Saying "*Subhaanallaah*" when taken by surprise.
- 5- The person in the state of *janaabah* does not become impure by the *janaabah* because the believer is pure.
- 6- The permissibility of sitting with someone who is in a state of *janaabah*.
- 7- The disbeliever is impure; however, his impurity is spiritual because of his evil belief.

The Second Hadeeth

عَنْ عَائِشَةَ   قَالَتْ: كَانَ النَّبِيُّ   إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ ثُمَّ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ اغْتَسَلَ ثُمَّ يَخْلُلُ بِيَدَيْهِ شَعْرَهُ حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرَوَى بَشْرَتَهُ أَفَاضَ عَلَيْهِ الْمَاءَ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ وَكَانَتْ تَقُولُ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ   مِنْ إِنَاءٍ وَاحِدٍ نَعْتَرِفُ مِنْهُ جَمِيعًا

- 29) On 'Aishah  , she said, "The Prophet   when he used to make *ghusl* from *al-janaabah* he would wash his hands. Then he would make *wudoo* the way he makes *wudoo* for the prayer. Then he would (start to) wash his body. He would run his hands through his hair to the point that when he thought he made his scalp wet he would pour water on it three times. Then he would wash the rest of his body." And she used to say, "The Messenger of Allaah   and I used to make *ghusl* from one vessel scooping from it together."

THE NARRATOR:

The Mother of the Believers, Aishah  . Her biography has preceded in *hadeeth* number three.

A) THE SUBJECT OF THE HADEETH:

Clarifying how to make *ghusl* from *al-janaabah*

B) AN EXPLANATION OF THE WORDS:

إِذَا اغْتَسَلَ: meaning he wanted to make *ghusl*.

مِنَ الْجَنَابَةِ: *Min* is for *as-sababiyah* (reason), and *al-janaabah* originally means the ejaculation of semen.

غَسَلَ يَدَيْهِ: his hands.

وَضُوءَهُ لِلصَّلَاةِ: with a *dammah* on the *Waw*, meaning like his *wudoo* for the prayer. The explanation of how to make *wudoo* has preceded in *hadeeth* numbers seven and eight.

ثُمَّ اغْتَسَلَ: he began to do the complete washing of his entire body.

ثُمَّ يَخْلُلُ بِيَدَيْهِ شَعْرَهُ: he would put his hands with his fingers spread open between the hair of his head, and the sentence is *ma'toofah* on "then he would make *wudoo*."

إِذَا ظَنَّ: he thought it was most likely or he was certain.

أَرَوَى بِشَرَّتِهِ: he doused the head hair's skin, and that is the scalp, with water until it was wet.

أَفَاضَ: he poured the water.

عَلَيْهِ: on his head.

سَائِرَ جَسَدِهِ: the rest of his body or all of it.

نَعْتَرُفُ مِنْهُ: we would take the water with our hands, and the sentence is *haal* from the *faa'il* in *aghtasil* and that which is *ma'toof* on it. The purpose for (mentioning) this is to affirm 'Aishah's certainty of how he made *ghusl*.

C) THE SUMMARY:

In this *hadeeth* the Mother of the Believers, 'Aishah رضي الله عنها, is explaining how the Prophet ﷺ made *ghusl* from *al-janaabah* that when he wanted to make *ghusl*, he first washed his hands because they are the tool for scooping. Then he would make *wudoo* just as he made *wudoo* for the prayer. So he would make *madmadah* and *istinshaaq* and *istinthaar*, and wash his face and his arms to the elbows, and wipe his head and ears, and wash his feet to the ankles. Then he would begin to make the complete washing of the entire body. So he would run his hands with the fingers spread open through the hair of his head to the point that when he thought he made his scalp wet he poured water on it three times. Then he washed the rest of his body one time. And 'Aishah رضي الله عنها explained in this *hadeeth* that she used to make *ghusl*, she and the Prophet ﷺ, from a single vessel scooping from it together to affirm her certainty of how the Prophet ﷺ made *ghusl* as the matter was not far from her view.

D) BENEFITS OF THE HADEETH:

- 1- The legitimacy of making *ghusl* from *al-janaabah* in this manner following the example of the Prophet ﷺ. He is to wash his hands. Then he makes a complete *wudoo*. Then he runs his hands through the hair of his head and when he thinks he has made it wet he pours water on it three times. Then he washes his entire body after that.
- 2- The major *hadath* is greater than the minor *hadath* because it is obligatory in it to wash the entire body even the head.
- 3- The permissibility of a man and his wife making *ghusl* together from one vessel.
- 4- The permissibility of the person in the state of *janaabah* scooping from the water vessel which he makes *ghusl* from.
- 5- The excellence of the Prophet's ﷺ character and his relationship with his family.

The Third Hadeeth

عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُمَا رَوْحَ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: وَضَعْتُ لِرَسُولِ اللَّهِ ﷺ وَضُوءَ الْجَنَابَةِ فَأَكْفَأَ بِيَمِينِهِ عَلَى يَسَارِهِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ غَسَلَ فَرْجَهُ ثُمَّ ضَرَبَ يَدَهُ بِالْأَرْضِ أَوْ الْحَائِطِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ تَمَضَّمَصَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ ثُمَّ أَقَاضَ عَلَى رَأْسِهِ الْمَاءَ ثُمَّ غَسَلَ جَسَدَهُ ثُمَّ تَنَحَّى فَعَسَلَ رِجْلَيْهِ فَأَتَيْتُهُ بِخِرْقَةٍ فَلَمْ يَرُدَّهَا فَجَعَلَ يَنْفُضُ الْمَاءَ بِيَدِهِ

- 30) On Maimoonah bint Al-Haarith رَضِيَ اللَّهُ عَنْهُمَا, the wife of the Prophet ﷺ, she said, "I placed for the Messenger of Allaah ﷺ the water for washing from *al-janaabah*. So he tilted with his right hand over his left hand two or three times. Then he washed his groin. Then he struck his hand on the ground or the wall two or three times. Then he made *madmadah* and *istinshaaq*, and he washed his face and his forearms. Then he poured the water on his head. Then he washed his body. Then he stepped aside and washed his feet. Then I brought him a rag and he did not want it so he started wiping off the water with his hand."

THE NARRATOR:

Maimoonah bint Al-Haarith ibn Hazn Al-Hilaaliyah رَضِيَ اللَّهُ عَنْهُمَا, the wife of the Prophet ﷺ. Her sister, the older Lubaabah, is the mother of Al-Fadl and 'Abdullaah the two sons of Al-'Abbaas رَضِيَ اللَّهُ عَنْهُمَا, and her second sister, the younger Lubaabah, is the mother of Khaalid ibn Al-Waleed رَضِيَ اللَّهُ عَنْهُ. The Prophet ﷺ married Maimoonah in the year seven when he made 'Umrah, 'Umrah Al-Qadiyah, and he consummated the marriage with her at Sarif, a place between Makkah and Al-Madeenah, after her husband Abu Ruhm ibn 'Abdil-'Uzzaa died. She was the last woman the Prophet ﷺ married. She died at Sarif in the year fifty one.

A) THE SUBJECT OF THE HADEETH:

Clarifying how to make *ghusl* from *al-janaabah*

B) AN EXPLANATION OF THE WORDS:

وَضَعْتُ لِرَسُولِ اللَّهِ ﷺ: I put for him in the place prepared for his *ghusl*.

وَضُوءَ الْجَنَابَةِ: with a *fathah* on the *Wow*, meaning the water for washing from *al-janaabah*.

فَأَكْفَأَ: he tilted the vessel so the water could pour from it.

بِيَمِينِهِ: with his right hand.

مَرَّتَيْنِ أَوْ ثَلَاثًا: *Aw* (or) is for doubt from one of the narrators.

تَنَحَّى: he moved from his spot to another area.

يَنْفُضُ الْمَاءَ: he wiped it off his body.

بِيَدِهِ: it is possible that was with one hand or with two hands.

C) THE SUMMARY:

In this *hadeeth* the Mother of the Believers, Maimoonah bint Al-Haarith رضي الله عنها, explains another way from the ways the Prophet ﷺ made *ghusl* from *al-janaabah*. She placed for him water to use for washing in the place prepared for his *ghusl*. Then he poured with his right hand onto his left hand and washed them two or three times. Then he washed his groin to clean it from the traces of *al-janaabah* that clung to it. Then he struck the ground or the wall with his hand and wiped it two or three times. Then he made *madmadah* and *istinshaaq*, and he washed his face and his forearms. Then he poured the water over his head. Then he washed the rest of his body. Then he moved from his spot and washed his feet in another spot because he did not wash them beforehand. Then she brought him a rag to dry himself with. He did not take it and he started wiping the water off his body with his hand.

D) BENEFITS OF THE HADEETH:

- 1- The legitimacy of making *ghusl* from *al-janaabah* in this manner following the example of the Prophet ﷺ. He is to wash his hands outside the vessel two or three times, and he washes his groin making it clean. Then he wipes his hand on the ground or the wall two or three times. Then he makes a complete *wudoo* except for his feet. Then he pours the water on his head. Then he washes the rest of his body. Then he washes his feet in another spot.
- 2- Washing the body is not repeated.
- 3- The excellence of Maimoonah رضي الله عنها for honoring the Prophet ﷺ and serving him.
- 4- The permissibility of drying the limbs from the water of *at-tahaarah* because the Prophet ﷺ started wiping the water off with his hand and he did not prohibit drying.

E) NOTE:

The reader notices that between the *hadeeth* of Aishah and the *hadeeth* of Maimoonah رضي الله عنها concerning how the Prophet ﷺ made *ghusl* there are some

differences. This occurs often in the acts of worship, the Prophet ﷺ performs them in different ways. So in that there is broadness for the nation. So any way they do it from that which has been cited they have attained the Sunnah. And the precise Sunnah is that they do all the ways, each way sometimes, meaning sometimes one way and sometimes another way.

The Fourth Hadeeth

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ عُمَرَ قَالَ لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ أَيْرَقُدُ أَحَدُنَا وَهُوَ جُنُبٌ قَالَ: نَعَمْ إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَرْقُدْ

- 31) On 'Abdullaah ibn 'Umar ibn Al-Khattaab رَضِيَ اللَّهُ عَنْهُمَا that 'Umar said to the Prophet ﷺ, "O Messenger of Allaah, is one of us to sleep while he is in a state of *janaabah*?" He said, "Yes, when one of you makes *wudoo*, let him sleep."

THE NARRATOR:

'Abdullaah ibn 'Umar ibn Al-Khattaab رَضِيَ اللَّهُ عَنْهُمَا. His biography has preceded in *hadeeth* number thirteen.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of the person in a state of *janaabah* sleeping

B) AN EXPLANATION OF THE WORDS:

عُمَرَ: he is ibn Al-Khattaab and his biography has preceded in *hadeeth* number one.

أَيْرَقُدُ: he sleeps, and the *Hamzah* is for questioning.

أَحَدُنَا: meaning one of us.

وَهُوَ جُنُبٌ: having *janaabah*, and the sentence is *haal* from the *faa'il* of *yarqud*.

نَعَمْ: an article for answering affirming the thing asked about.

فَلْيَرْقُدْ: the *Laam* is for command and what is intended is permissibility.

C) THE SUMMARY:

Since sleep is a minor death and the person in a state of *janaabah* his *hadath* is major that caused a problem for the *Ameer* of the Believers, 'Umar ibn Al-Khattaab, is the person to sleep while he is in a state of *janaabah*? And here is 'Abdullaah ibn 'Umar narrating on his father that he asked the Prophet ﷺ about that. So he answered him with the permissibility for him to sleep when he lightens the *hadath* of *al-janaabah* by making *wudoo*.

D) BENEFITS OF THE HADEETH:

- 1- The eagerness of the Companions to ask about that which is necessary.
- 2- The permissibility for the person in the state of *janaabah* to sleep when he makes *wudoo*.
- 3- It is more complete that he does not sleep until he makes *ghusl*.

The Fifth Hadeeth

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَتْ أُمُّ سُلَيْمٍ امْرَأَةُ أَبِي طَلْحَةَ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلِ إِذَا هِيَ اخْتَلَمَتْ قَالَ: نَعَمْ إِذَا هِيَ رَأَتْ الْمَاءَ

- 32) On Umm Salamah رَضِيَ اللَّهُ عَنْهَا, she said, "Umm Sulaim, the wife of Abu Talhah, came to the Prophet ﷺ and said, "O Messenger of Allaah, indeed Allaah is not ashamed of the truth, so is it upon the woman to make *ghusl* when she has a wet dream?" He said, "Yes, when she sees the fluid."

THE NARRATOR:

The Mother of the Believers, Umm Salamah Hind bint Abee Umaiyyah Hudhaifah ibn Al-Mugheerah Al-Qurashiyah Al-Makhzoomiyah رَضِيَ اللَّهُ عَنْهَا, she embraced Islaam early, she and her husband Abu Salamah. He was the cousin of the Messenger of Allaah ﷺ and his brother by way of breastfeeding. He died bereaving her after the battle of *Uhud*. He was her cousin and she used to love him so she said, "Verily to Allaah we belong and unto Him we return. O Allaah, reward me in my calamity and give me something better as a replacement," (saying that) out of faith for the statement of the Prophet ﷺ that whoever says it at the calamity Allaah will give him something better as a replacement and reward him. So Allaah gave her the Messenger of Allaah ﷺ as a replacement.

He proposed to her after the end of her waiting period and married her in the fourth year from the *hijrah*. She ؓ was from those women who possessed sound intellect, correct judgment and true faith. She died in *Al-Madeenah* in the year sixty two and she was the last of the Prophet's ؐ wives to die ؓ.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of making *ghusl* from a wet dream

B) AN EXPLANATION OF THE WORDS:

أُم سَلَيْح: is Sahlah bint Milhaan Al-Ansaariyah, the mother of Anas ibn Maalik. She embraced Islaam early with her people from the *Ansaar*. Her husband Maalik was angered by that so he left to *Ash-Shaam* then he died. Abu Talhah then proposed to her so she said, "If you embrace Islaam I will marry you and I do not want from you a dowry other than that." So he embraced Islaam and her son Anas ibn Maalik ؓ married her to him. She was from the most intelligent of women, and the most strong hearted, and the best in character and *deen* (practice of the religion) ؓ.

امْرَأَةُ أَبِي طَلْحَةَ: his wife, and he is Zaid ibn Sahl Al-Ansaaree Al-Khazrajee from the outstanding Companions. He participated in the battle of *Badr* and *Uhud* and he gave the most beloved of his wealth in charity when His ﷺ statement descended:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ؕ

"You will not attain righteousness until you spend of that which you love..."

Aal-Imraan: 92

He died around year fifty.

إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ: He does not refrain from mentioning it or doing it out of shyness, and the sentence is *ibtidaa'iyah* (in the beginning of the speech). The purpose for it is to bring forward an excuse for what she is about to ask about, and *al-haqq* is any information free of lying and any judgment free of injustice.

مِنْ غُسْلٍ: *min ightisaal* (washing the entire body), and *Min* is *zaa'idah* and *ghusl* is *mubtada mu'akkhar* and its *khavar* is '*alal-mar'ah*.

اِخْتَلَمَتْ: she sees herself having sex in a dream.

رَأَتْ: she sees.

الْمَاءُ: the orgasmic fluid.

C) THE SUMMARY:

The Mother of the Believers, Umm Salamah رضي الله عنها, is narrating on Umm Sulaim that she went to the Prophet ﷺ asking him about the woman when she has a wet dream is it upon her to make *ghusl*? And it is a question that shyness would prevent many women from saying it openly, however, because of Umm Sulaim's love for the knowledge and her desire to know the ruling in order to worship Allaah upon insight she went ahead and said it openly, and she set forth before that speech which paves the way for her excuse as she said, "Indeed Allaah is not ashamed of the truth," and if He ﷻ is not ashamed of it we should ask about the truth wherever it is. The Prophet ﷺ answered her with the response that it is upon the woman when she has a wet dream to make *ghusl* with the condition that she sees the orgasmic fluid outside of her.

D) BENEFITS OF THE HADEETH:

- 1- The excellence of Umm Sulaim for her eagerness to understand the religion and her good etiquette for bringing forth that which paves the way for her excuse.
- 2- A negation of the attribute of being ashamed of the truth from Allaah ﷻ and that is because of His perfect justice and mercy.
- 3- An affirmation that the woman can have a wet dream and ejaculate orgasmic fluid.
- 4- The obligation of making *ghusl* on the person who has a wet dream when he sees orgasmic fluid.
- 5- It is not befitting for a person to let shyness prevent him from knowing the truth and asking about it, however, he is to bring forth that which paves the way for his excuse or have someone else ask for him.

The Sixth Hadeeth

عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كُنْتُ أُغْسِلُ الْجَنَابَةَ مِنْ تَوْبِ رَسُولِ اللَّهِ ﷺ فَيَخْرُجُ إِلَى الصَّلَاةِ وَإِنَّ بَقَعَ الْمَاءُ فِي تَوْبِهِ
وَفِي لَفْظِ مُسْلِمٍ: لَقَدْ كُنْتُ أَفْرِكُهُ مِنْ تَوْبِ رَسُولِ اللَّهِ ﷺ فَرَكًا فَيُصَلِّي فِيهِ

- 33) On 'Aishah رضي الله عنها, she said, "I used to wash the semen from the clothing of the Messenger of Allaah ﷺ then he would go to the prayer while the spots of water were in his clothing." And in the wording of Muslim: "Indeed I used to rub it off the clothing of the Messenger of Allaah ﷺ then he would pray in it."

THE NARRATOR:

The Mother of the Believers, 'Aishah رضي الله عنها. Her biography has preceded in *hadeeth* number three.

A) THE SUBJECT OF THE HADEETH:

Clarifying how to remove semen from clothing

B) AN EXPLANATION OF THE WORDS:

أَغْسِلُ الْجَنَابَةَ: I would remove it with water, and what is intended by *al-janaabah* is semen.

إِنْ بَقِيَ الْمَاءُ: the plural of *buq'ah*, and that is the tint that contrasts with what is around it, and what is intended by water is the water which she used to wash the semen, and the sentence is *haal* from the *faa'il* in *yakhruj*, and the meaning is he goes to the prayer before his رضي الله عنه clothing dries.

لَقَدْ كُنْتُ: the *Laam* is *muwattiah lil-qasam* and *Qad* is for *at-tahqeeq* (assertion) so the sentence is emphasized by three types of emphasis, the swear which is implied, the *Laam* and *Qad*. The implication is: *Wallaahi La Qad*.

أَفْرَكُهُ: meaning the semen, and *al-fark* is to rub.

فَرَكَأ: is a *masdar* emphasizing its '*aamil* and its benefit is to negate that there was water with the rubbing.

C) THE SUMMARY:

'Aishah رضي الله عنها is narrating about how she removed the semen from the clothing of the Messenger of Allaah ﷺ that at times she washed it and at times she rubbed it off. When it was wet she used to wash it then the Prophet ﷺ would go to the prayer while the spots of water could be seen in his clothing before it dried. When it was dry she used to rub it until it would break up and go away then the Prophet ﷺ would pray in it without being washed.

D) BENEFITS OF THE HADEETH:

- 1- The purity of semen because if it was impure it would not be cleaned by merely rubbing it.
- 2- It is legislated to remove its traces, and the way to do that is to wash it if it is wet and to rub it if it is dry, and if he washed it (while it was dry) that is permissible.

3- The excellence of 'Aishah ؓ for serving the Prophet ﷺ.

The Seventh Hadeeth

عَنْ أَبِي هُرَيْرَةَ ؓ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ ثُمَّ جَهَّذَهَا فَقَدْ وَجَبَ الْغُسْلُ
وَفِي لَفْظِ مُسْلِمٍ: وَإِنْ لَمْ يُنْزَلْ

- 34) On Abu Hurairah ؓ that the Prophet ﷺ said, "When he sits between her four parts then exerts himself with her the *ghusl* has become incumbent." And in the wording of Muslim: "Even if he does not ejaculate."

THE NARRATOR:

Abu Hurairah ؓ. His biography has preceded in *hadeeth* number two.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of making *ghusl* from sexual intercourse

B) AN EXPLANATION OF THE WORDS:

إِذَا جَلَسَ: meaning the man.

بَيْنَ شُعْبَيْهَا: meaning the woman to have sexual intercourse with her, and *ash-shu'ab* is the plural of *shu'bah* and that is a portion of something.

الْأَرْبَعِ: is a *sifah* (adjective) for *shu'ab*, and her four parts are her two arms and her two legs.

جَهَّذَهَا: he gives all his effort by inserting his penis in her vagina.

وَجَبَ الْغُسْلُ: the *ghusl* is incumbent and binding.

وَإِنْ لَمْ يُنْزَلْ: meaning he does not ejaculate semen.

C) THE SUMMARY:

Abu Hurairah ؓ is narrating on the Prophet ﷺ that the man when he sits between the two arms of the woman and her two legs to have sexual intercourse with her then he gives all his effort by inserting his penis in her vagina the *ghusl* has become incumbent upon both of them, whether he ejaculates or not, because

this exertion is sufficient for making the *ghusl* incumbent so the body can regain its energy.

D) BENEFITS OF THE HADEETH:

- 1- Sexual intercourse makes the *ghusl* incumbent on the man and the woman, whether ejaculation of semen occurred or not.
- 2- An allusion to one of the wisdoms for the *ghusl* being incumbent by sexual intercourse, that is so the body can regain its energy after the exertion causing it to slacken.
- 3- The use of allusion in that which causes embarrassment when mentioning it explicitly.

The Eighth Hadeeth

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ أَبِي طَالِبٍ أَنَّهُ كَانَ هُوَ وَأَبُوهُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ وَعِنْدَهُ قَوْمٌ فَسَأَلُوهُ عَنِ الْغُسْلِ فَقَالَ: يَكْفِيكَ صَاعٌ فَقَالَ رَجُلٌ: مَا يَكْفِينِي فَقَالَ جَابِرٌ: كَانَ يَكْفِي مَنْ هُوَ أَوْفَى مِنْكَ شَعْرًا وَخَيْرًا مِنْكَ يُرِيدُ رَسُولُ اللَّهِ ﷺ ثُمَّ أَمَّا فِي ثَوْبٍ وَفِي لَفْظٍ: كَانَ النَّبِيُّ ﷺ يُفْرِغُ عَلَى رَأْسِهِ ثَلَاثًا

- 35) On Abu Ja'far Muhammad ibn 'Ali ibn Al-Husain ibn 'Ali ibn Abee Taalib that he and his father were with Jaabir ibn 'Abdillaah ﷺ while a group of men were with him. They asked him about the *ghusl* so he said, "A *saa'* is sufficient for you." Then a man said, "It is not sufficient for me." So Jaabir said, "It used to be sufficient for the one who had more hair than you and was better than you," he means the Messenger of Allaah ﷺ. Then he led us in the prayer wearing a piece of clothing. And in a wording: "The Prophet ﷺ used to pour over his head three times."

THE NARRATOR:

Abu Ja'far Muhammad ibn 'Ali ibn Al-Husain ibn 'Ali ibn Abee Taalib Al-Qurashee Al-Haashimee رَضِيَ اللَّهُ عَنْهُ. He was from the *Taabi'een* and was known as *Al-Baaqir* because he went deep into the knowledge and was broad in it. He was *thiqah* (a trustworthy narrator), outstanding. He died in *Al-Madeenah* in the year one hundred and ten something and he was buried in *Al-Baqee'*.

A) THE SUBJECT OF THE HADEETH:

Clarifying the amount of water which is sufficient for the *ghusl*

B) AN EXPLANATION OF THE WORDS:

هُوَ وَأَبُوهُ: his father is 'Ali ibn Al-Husain from the *Taabi'een*. He was *thiqah* (a trustworthy narrator), a *faqeeh*, outstanding, devoted to worship. He was nicknamed *Zain Al-'Aabideen* (the adornment of the worshippers). He died in the year ninety three in *Al-Madeenah* and he was buried in *Al-Baqee'*.

جَابِرُ بْنُ عَبْدِ اللَّهِ: he is the son of 'Abdullaah ibn Haraam Al-Ansaaree As-Salamee. He participated in *Al-'Aqabah* and fought with the Prophet ﷺ in all of his battles except for the battle of *Badr* and *Uhud* because his father prevented him so he could take care of his sisters. Then when his father was killed as a martyr in *Uhud* he married a woman who had been married before to take care of his sisters, and he did not stay behind a battle after that. He narrated a lot of *ahaadeeth* on the Messenger of Allaah ﷺ and he had a circle of knowledge in the Prophet's ﷺ Masjid where he conveyed *hadeeth* and knowledge. He died in *Al-Madeenah* in the year seventy four.

قَوْمٌ: men.

فَسَأَلُوهُ: they asked Jaabir and the questioner from them was Abu Ja'far the narrator of this *hadeeth*.

عَنِ الْغُسْلِ: meaning about the water for the *ghusl*, what is sufficient for it?

يَكْفِيكَ: with a *fathah* on the first *Yaa*. It suffices you.

مِصَاعٌ: meaning the amount of a *saa'*, and *as-saa'* is a dry measurement that holds four hundred and eighty *mithqaal*, meaning two kilos and forty grams of good wheat.

فَقَالَ رَجُلٌ: he is Al-Hasan ibn Muhammad ibn 'Ali ibn Abee Taalib, *thiqah* (a trustworthy narrator), from the *Taabi'een*. He died around the year one hundred. His father is Muhammad ibn 'Ali ibn Abee Taalib. He was called Muhammad ibn Al-Hanafiyah, an attribution to his mother, Khawlah bint Ja'far from the captives of Bani Haneefah, and he had two brothers named Muhammad. He was *thiqah* (a trustworthy narrator), from the *Taabi'een*. He died in the year eighty.

أَوْفَى مِنْكَ: more than you.

خَيْرًا مِنْكَ: better than you.

ثُمَّ أَمَّنَا: with a *shaddah* on the *Meem*, he prayed with us as the *Imaam*, meaning Jaabir.

فِي ثَوْبٍ: meaning one, he only had on one piece of clothing.

يُفْرِغُ عَلَى رَأْسِهِ: he would pour over it when he made *ghusl*.

C) THE SUMMARY:

The people used to sit with Jaabir ibn 'Abdillaah ﷺ, the Companion of the Messenger of Allaah ﷺ, taking the knowledge from him, and in this *hadeeth* Muhammad ibn 'Ali ibn Al-Husain ibn 'Ali ibn Abee Taalib is narrating that he and his father 'Ali ibn Al-Husain were with Jaabir while other men were with him. Then Muhammad ibn 'Ali asked him about the *ghusl*, how much water is sufficient? So Jaabir said, "A *saa'* is sufficient for you." That is because the Prophet ﷺ used to make *ghusl* with a *saa'* and he is the best example to follow. Then Al-Hasan ibn Muhammad ibn 'Ali ibn Abee Taalib said, "A *saa'* is not sufficient for me," because he had a lot of hair. Then Jaabir ﷺ responded sternly to him that it was sufficient for the one who had more hair than you and was better than you in piety and in seeking reward by making a perfect *ghusl*, meaning the Messenger of Allaah ﷺ. So it is as if he is saying if a *saa'* is not sufficient for you because of the large amount of your hair, the Prophet ﷺ had more hair than you, and if it is not sufficient for you because you want to be cautious and make a perfect *ghusl*, the Prophet ﷺ is better than you in that, and in spite of this a *saa'* was sufficient for him to make a perfect *ghusl* whereby he used to pour water over his head three times. Then Jaabir stepped forward and prayed with them as the *Imaam* wearing one piece of clothing.

D) BENEFITS OF THE HADEETH:

- 1- The eagerness of the predecessors to follow the Sunnah, even in the amount of water for *at-tahaarah*.
- 2- The amount of a *saa'* of water is sufficient for making *ghusl* from *al-janaabah*.
- 3- The legitimacy of pouring water over the head three times in the *ghusl*.
- 4- The use of sternness when responding to the one who opposes the Sunnah when the benefit necessitates that.
- 5- The permissibility of praying in one piece of clothing when the sufficient covering is obtained by it, even if he is an *Imaam*.

بَابُ النَّيِّمِ

THE CHAPTER OF AT-TAYAMMUM

النَّيْمُ: *At-Tayammum* linguistically means to intend. It is said: *tayammamtush-shay*, meaning I intended it. In Islamic law it is to wipe the face and the hands with clean earth as a substitute for making *tahaarah* with water when it is not possible to use it. It is from those things particular to this nation. Allaah legislated it for them as a completion for their religion, a mercy for them and a favor for them. So the praise is due to Allaah alone, the Lord of all that exists.

The First Hadeeth

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا مُعْتَزِلًا لَمْ يُصَلِّ فِي الْقَوْمِ فَقَالَ: يَا فُلَانُ مَا مَنَعَكَ أَنْ تُصَلِّيَ فِي الْقَوْمِ فَقَالَ: يَا رَسُولَ اللَّهِ أَصَابَتْهُ جَنَابَةٌ وَلَا مَاءَ فَقَالَ: عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ

- 36) On 'Imraan ibn Husain رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ saw a man alone, he had not prayed with the people, so he said, "O so and so, what prevented you from praying with the people?" He said, "O Messenger of Allaah, *janaabah* has befallen me and there is no water." So he said, "Take to the earth, for indeed it is sufficient for you."

THE NARRATOR:

'Imraan ibn Husain ibn 'Ubaid Al-Khuzaa'ee رَضِيَ اللَّهُ عَنْهُ. He embraced Islaam in the year of *Khaibar* and he was the holder of the banner of *Khuzaa'ah* in the year of the conquest. He was from the *Fuqahaa* of the Companions and from the eminent ones amongst them. 'Umar ibn Al-Khattaab sent him to *Al-Basrah* to teach its people, and he died there in the year fifty two.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of making *tayammum* from *al-janaabah*

B) AN EXPLANATION OF THE WORDS:

رَأَى: he saw.

رَجُلًا: it has not been established who exactly he is.

مُعْتَزِلًا: alone.

فِي الْقَوْمِ: with the people who prayed in congregation.

فُلَانٌ: a word which is used as an allusion to the name of a male from the children of Aadam, and the female is *fulaanah*.

مَا مَنَعَكَ: *Maa* is *ism istifhaam* (a noun for questioning), meaning what thing prevented you from praying with the people.

أَصَابَنِي جَنَابَةٌ: *janaabah* occurred to me, and what is apparent is that it was a wet dream because of his statement, "It has befallen me."

وَلَا مَاءَ: meaning there is no water with me and there is no water around me.

عَلَيْكَ: *ism fi'l amr* meaning seek.

الصَّعِيدَ: is the face of the earth or dirt in particular.

يَكْفِيكَ: it is sufficient for you as a substitute for water because you did not find it.

C) THE SUMMARY:

This *hadeeth* is part of a long story that 'Imraan ibn Husain ؓ narrated. In it the Prophet ﷺ prayed the *fajr* prayer with his Companions on a journey. Then he saw a man isolated from the group so he asked him what prevented him from praying in the congregation. So he informed him that *janaabah* has befallen him and he did not find water to make *ghusl* with so he did not pray. Perhaps he thought making *tayammum* was not alright for the person in the state of *janaabah*. So the Prophet ﷺ ordered him to make *tayammum* and he informed him that is sufficient for him as a substitute for water as long as he does not have it. The man then made *tayammum* and prayed. Then the Prophet ﷺ traveled and the people complained to him of the thirst so he sent someone to search for water. Then he brought the water and the people were called and they drank and gave water to their animals. The end of that was that he gave the man who *janaabah* had befallen him a vessel of water and said, "Go and pour it over you."

D) BENEFITS OF THE HADEETH:

- 1- Traveling does not cancel the prayer in congregation.
- 2- Questioning the one who isolates himself from the group about the reason for his isolation.
- 3- The permissibility of making *tayammum* for *al-janaabah* when he does not find water.
- 4- The *tayammum* is a substitute for water and it takes its place in everything until water is found.
- 5- Whoever makes *tayammum* because of the absence of water then he finds it, it is incumbent upon him to make *tahaarah* with it. So if for example the person is traveling and *janaabah* befalls him and he does not find water so he makes *tayammum*, and then he reaches the town or

he finds water before reaching it. It is incumbent upon him to make *ghusl*.

- 6- The easiness of the Islamic *Sharee'ah* as it is permissible for the person who does not have water to make *tayammum* and pray until he finds water, and he does not repeat the prayer.
- 7- The Prophet's ﷺ care for his Companions.

The Second Hadeeth

عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ فِي حَاجَةٍ فَأَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّعْتُ فِي الصَّعِيدِ كَمَا تَتَمَرَّعُ الدَّابَّةُ ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ لَهُ ذَلِكَ فَقَالَ: إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هَكَذَا ثُمَّ ضَرْبَ بِيَدَيْهِ الْأَرْضَ ضَرْبَةً وَاحِدَةً ثُمَّ مَسَحَ الشَّمَالَ عَلَى الْيَمِينِ وَظَاهَرَ كَفَّيْهِ وَوَجْهَهُ

- 37) On 'Ammar ibn Yaasir رَضِيَ اللَّهُ عَنْهُ, he said, "The Prophet ﷺ sent me on an objective. Then *janaabah* occurred to me and I did not find water so I rolled around in the dirt like an animal rolls around. Then I went to the Prophet ﷺ and mentioned that to him so he said, "It was sufficient for you that you only do with your hands like this," then he struck the ground with his hands once. Then he wiped the left hand on the right hand and the outside of his hands and his face.

THE NARRATOR:

'Ammar ibn Yaasir ibn 'Aamir Al-'Ansee Mawlaa Bani Makhzoom رَضِيَ اللَّهُ عَنْهُ. He embraced Islaam early and the polytheists tortured him because of his Islaam. The Prophet ﷺ used to pass by him while he, his father and mother were being tortured in *Makkah* and say, "Patience O family of Yaasir, for indeed your promised place is paradise." 'Ammar participated in all of the battles with the Prophet ﷺ and he was killed in the army of 'Ali ؑ at *Siffeen* in the year thirty seven.

A) THE SUBJECT OF THE HADEETH:

Clarifying how to make *tayammum* from *al-janaabah*

B) AN EXPLANATION OF THE WORDS:

بَعَثَنِي: he sent me.

فِي حَاجَةٍ: on an objective. He was with one of the military detachments.

أَجْنَبْتُ: he became in a state of *janaabah*.

فَلَمْ أَجِدِ الْمَاءَ: I did not find it after searching for it.

فَقَمَرْتُ: I rolled around.

فِي الصَّعِيدِ: its meaning has preceded in *hadeeth* number thirty six.

فَذَكَرْتُ لَهُ ذَلِكَ: meaning what happened to him from *al-janaabah* and rolling around in the dirt.

يَكْفِيكَ: it spares you rolling around in the dirt or washing with water.

أَنْ تَقُولَ بِيَدَيْكَ: that you do with your hands.

هَكَذَا: *Haa* is for *tanbeeh* (drawing attention) and the *Kaaf* is for *tashbeeh* (resemblance), meaning like what I do with my hands.

الشَّمَالَ عَلَى الْيَمِينِ: the left hand on the right palm of his hand.

ظَاهِرَ كَفِّهِ: with *dhaahir* in a state of *nasb*, *ma'toof* on *maf'ool masaha*, and the implication is: and he wiped the outside of his hands, meaning the top of them.

وَوَجْهَهُ: with *wajh* in a state of *nasb*, meaning he wiped his face.

C) THE SUMMARY:

'Ammar ibn Yaasir رضي الله عنه is narrating that the Prophet ﷺ sent him on an objective in a military detachment. Then he became in a state of *janaabah* and he did not know how to make *tayammum* from it. He thought the *tayammum* for it included the entire body like washing with water. So he rolled around on the ground so the dirt can cover his entire body. Then when he went to the Prophet ﷺ he informed him what he did so he can know if what he did was correct or a mistake. So the Prophet ﷺ clarified to him what is correct, that it was sufficient for him to strike the ground with his hands once and then wipe the palm of his right hand with his left hand and the outside of his hands and his face.

D) BENEFITS OF THE HADEETH:

- 1- Dispatching military detachments to spread Islaam and fight its enemies.
- 2- The permissibility of explicitly stating that which mentioning it causes embarrassment because of a need for that.
- 3- The permissibility of making *tayammum* for *al-janaabah* when one does not find water.
- 4- The way to make *tayammum* from *al-janaabah* is the same way to make *tayammum* from the minor *hadath*. He strikes the ground with his hands

once and he wipes his left hand on the palm of his right hand and the outside of his hands and his face.

- 5- The person who strives to make a correct decision, when he makes a mistake in making the decision it is not obligatory upon him to do it over.

E) NOTE:

In this *hadeeth* wiping the hands was put before wiping the face and in His ﷺ statement:

فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ

"And wipe over your faces and hands with it..." *Al-Maa'idah: 6*

Wiping the face was put before wiping the hands. This is what is apparent from the Qur'aan and agrees with the order of the *wudoo* as washing the face is done before washing the arms to the elbows and because most of the narrations of the *hadeeth* of 'Ammaar mention the face first. This does not contradict the narration mentioning the hands first because the *Wow* is not necessarily for order in all places.

The Third Hadeeth

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةَ فَلْيُصَلِّ وَأَجِلْتُ لِي الْغَنَائِمَ وَلَمْ تَحِلْ لِأَحَدٍ قَبْلِي وَأُعْطِيتُ الشَّفَاعَةَ وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

- 38) On Jaabir ibn 'Abdillaah رضي الله عنه that the Prophet ﷺ said, "I have been given five (characteristics) which no Prophet before me has been given. I have been aided by fear the distance of a month's journey. And the earth has been made a place of prayer and a purifying agent for me, so whichever man from my nation whom the time for prayer arrives to him, he is to pray. And the spoils of war have been made permissible for me, and they were not permissible for anyone before me. And I have been given the intercession. And a Prophet used to be sent to his people in particular and I have been sent to the people in general."

THE NARRATOR:

Jaabir ibn 'Abdillaah رضي الله عنه. His biography has preceded in *hadeeth* number thirty five.

A) THE SUBJECT OF THE HADEETH:

Clarifying certain particularities of the Prophet ﷺ and his nation

B) AN EXPLANATION OF THE WORDS:

أُعْطِيتُ: Allaah ﷻ gave me.

خَمْسًا: meaning five characteristics or particularities.

الأنبياء: the plural of *Nabiy*, and he is the person from mankind who Allaah revealed a legislation to him, and if he was ordered to convey it he is a *Nabiy*, *Rasool* (Prophet, Messenger).

نَصَرْتُ: Allaah aided me against my enemies.

بِالرَّعْبِ: by fear and fright in the hearts of the enemies, and the *Baa* is for *as-sababiyah* (reason).

مَسِيرَةَ شَهْرٍ: a month's distance, and the meaning is that his enemy fears him even if between them was the distance of a month's journey.

جُعِلَتْ لِي الْأَرْضُ: Allaah made the entire earth for me.

مَسْجِدًا: a place to prostrate in, meaning to pray.

طَهَّرًا: something I perform the ritual purification with.

فَأَيُّمَا رَجُلٍ: meaning whichever man, and *Ay* here is a *ism shart*, *Maa* was added to it for emphasis. The man was mentioned because of his high standing and the woman is similar to him.

أَدْزَكَتْهُ الصَّلَاةُ: its time enters upon him while he is from those who are qualified for it.

فَقُلِّصَ: the *Faa* is *raabitah li jawaab ash-shart* and the *Laam* is for command, and the meaning is he is to purify himself with the earth and pray on it and he does not wait for the presence of water.

أُحِلَّتْ لِي الْغَنَائِمُ: Allaah made it permissible for me, and *al-ghanaa'im* is the plural of *ghaneemah* and that is what is taken from the wealth of the disbelievers in *jihad*.

أُعْطِيتُ الشَّفَاعَةَ: Allaah gave me the intercession, and that is to mediate for someone else to obtain something beneficial for him or to remove something harmful from him. What is intended by it here is the greatest intercession, which is the

Prophet's ﷺ intercession with Allaah ﷻ on behalf of the people of the place of standing (on the Day of Judgment) that He judge between them.

وَكَانَ النَّبِيُّ: *Al* is for *al-jins* (genus), meaning the Prophet from the preceding Prophets.

يَبْعَثُ: Allaah sends him.

إِلَى قَوْمِهِ: his group or tribe.

خَاصَّةً: meaning not to anyone else.

عَامَّةً: all, from my people and others.

C) THE SUMMARY:

Jaabir is narrating on the Prophet ﷺ that he informed them of some of what Allaah has favored him and his nation with from the particularities and virtues which no one from the Prophets and their nations had. He talked about that to reveal the favor of Allaah and to thank Him. He ﷺ clarified in this *hadeeth* five particularities.

- The first: Allaah aided him by having his enemy fear him even if between them was the distance of a month's journey. This aid is for the Prophet ﷺ and his nation, those who believe in him and follow his guidance outwardly and inwardly. And fear in the enemy in reality is the greatest weapon to destroy him because he becomes unstable and does not stand firm with fear.
- The second: Allaah made the earth a place of prayer and a purifying agent for him and his nation. So any place the time for the prayer arrives while they are there without having water they are to purify themselves with it and pray there. The earlier nations did not use to purify themselves with dirt and they did not pray except in specific places like the churches.
- The third: Allaah made permissible for him and his nation the spoils of war which they seize from the disbelievers' wealth when they fight them. In the earlier nations it was gathered in a spot and then fire would descend from the sky and burn it without the ones who seized it benefiting from it.
- The fourth: Allaah gave him the greatest intercession when the people on the day of resurrection seek aid from the Prophets, Aadam, then Nooh, then Ibraaheem, then Moosaa, then 'Eesaa ﷺ, requesting from them intercession with Allaah that He relieve them from the anxiety of the place of standing, and none of them will intercede. Then they will go to the Prophet ﷺ and he will stand and intercede with Allaah ﷻ on their behalf by His permission. Then He will judge between them. This

intercession is particular to the Prophet ﷺ. No Prophet or anyone else has a share with him in that.

- The fifth: The earlier Prophets were sent to their people in particular. As for the Prophet ﷺ, he was sent to all of the people up to the day of resurrection. So there is no Prophet after him, and there is no one after his mission except that Allaah ﷻ has made it binding upon him to follow his *Sharee'ah*.

D) BENEFITS OF THE HADEETH:

- 1- The legitimacy of mentioning the favors of Allaah ﷻ not in the manner of bragging, rather to reveal the favor of Allaah and thank Him for it.
- 2- The excellence of the Prophet ﷺ and his nation.
- 3- From the means of victory over the enemy is to cast fear in their hearts.
- 4- The permissibility of praying in every place of the earth except for what the legislation has made an exception for like the graveyard, the place that is impure, the bathroom and the places where the camels rest.
- 5- The permissibility of making *tayammum* on all pure ground, whether it is made of dirt, sand or rocks.
- 6- The obligation of making the prayer in its time period in any situation. He is to do what he is able to do from its conditions, pillars and obligatory acts.
- 7- The permissibility of the spoils of war. It is distributed according to what has come in the Book and the Sunnah.
- 8- The Prophet ﷺ being distinguished by the greatest intercession.
- 9- The Prophet's ﷺ mission is general for all people up to the day of resurrection. So all of them are required by Allaah to follow his *Sharee'ah* after he was sent.

بَابُ الْحَيْضِ

THE CHAPTER OF MENSTRUATION

الحَيْضُ: *Al-Haid* linguistically means to flow, and in Islamic law it is the flow of normal blood which regularly occurs to the female in known time periods when she reaches puberty and is able to get pregnant.

The First Hadeeth

عَنْ عَائِشَةَ   أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ سَأَلَتِ النَّبِيَّ   فَقَالَتْ: إِنِّي أَسْتَحَاضُ فَلَا أَطْهَرُ أَفَادَعُ الصَّلَاةَ قَالَ: لَا إِنَّ ذَلِكَ عِرْقٌ وَلَكِنْ دَعِيَ الصَّلَاةَ قَدَرُ الْأَيَّامِ الَّتِي كُنْتِ تَحِيضِينَ فِيهَا ثُمَّ اغْتَسِلِي وَصَلِّي وَفِي رِوَايَةٍ: وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَانْزُكِي الصَّلَاةَ فِيهَا فَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي عَنْكَ الدَّمَ وَصَلِّي

- 39) On 'Aishah   that Faatimah bint Abee Hubaish asked the Prophet   saying, "Indeed blood constantly flows from me so I am not clean, should I leave off the prayer?" He said, "No, indeed that is a vein, however, leave off the prayer in the amount of days in which you used to menstruate then make *ghusl* and pray." And in a narration: "And it is not menstruation. When the menstruation comes leave off the prayer in it. Then when its period has gone wash the blood off of you and pray."

THE NARRATOR:

The Mother of the Believers, 'Aishah  . Her biography has preceded in *hadeeth* number three.

A) THE SUBJECT OF THE HADEETH:

Clarifying what the woman who constantly has blood flowing from her is to do

B) AN EXPLANATION OF THE WORDS:

فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ: Her grandfather was Al-Muttalib ibn Asad ibn 'Abdil-'Uzzaa ibn Qusay. She was from the women who migrated.

أَسْتَحَاضُ: I am afflicted with blood flowing often, so the *Seen* and *Taa* are for intensity, and *al-istihaadah* is the constant out flow of the woman's blood at all times or most of the time.

فَلَا أَطْهَرُ: I am not free of blood.

أَفَادَعُ: should I leave off? The *Hamzah* is for *istifhaam* (questioning) and the *Faa* is '*aatifah* on something dropped and the implication is: Should I sit and leave off the prayer?

لا: an article for answering negating what was asked about, meaning do not leave off the prayer.

ذَلِكَ: with a *kasrah* on the *Kaaf*. The thing pointed to is the blood and the person addressed is Faatimah.

عِزْقٌ: meaning the blood of a vein and it is not the normal blood.

الْحَيْضَةُ: with a *fathah* on the *Haa* in the two places mentioned, one of the menstruation periods.

أَقْبَلَتْ الْحَيْضَةُ: meaning its time period comes.

فَاغْسِلِي عَنْكَ الدَّمَ: remove it by washing it with water.

C) THE SUMMARY:

Al-Haid is normal blood which regularly occurs to the woman each month, six or seven days in most cases and at times it exceeds that or is less. And at times it is constant with the woman all days or most of them whereby it does not stop flowing from her except a little bit. This is known as *al-istihaadah* and it has occurred to about ten women from the women of the Companions, amongst them was Faatimah bint Abee Hubaish Al-Asadiyah. And in this *hadeeth* the Mother of the Believers, 'Aishah رضي الله عنها, is narrating that she asked the Prophet ﷺ about what occurred to her from *al-istihaadah* which she would not be clean of, does she leave off the prayer because of it? So the Prophet ﷺ clarified to her that it is blood of a vein and it is not the normal blood, and he ordered her to leave off the prayer only in the days of her menstruation. Then when its time period leaves she is to wash the blood and make *ghusl* then pray.

D) BENEFITS OF THE HADEETH:

- 1- The eagerness of the Companions, may Allaah be pleased with them, both men and women, to learn and understand the religion.
- 2- *Al-Istihaadah* is the constant out flow of blood from the woman.
- 3- The menstruating woman does not pray.
- 4- The blood of menstruation is the normal blood not the abnormal blood from some of the veins.
- 5- The blood of menstruation is *najis* (impure). It is incumbent to wash the small or large amount of it.

- 6- The woman in the state of *istihaadah* sits (refraining from prayer) for the amount of days of her normal cycle. Then she washes the blood from her, makes *ghusl* and prays.
- 7- The excellence of the Prophet's ﷺ method of teaching whereby he mentions the ruling along with a clarification of its wisdom so the believer can increase in assurance and know the loftiness of the *Sharee'ah*.

The Second Hadeeth

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ أُمَّ حَبِيبَةَ اسْتَحْيَضَتْ سَبْعَ سِنِينَ فَسَأَلَتْ النَّبِيَّ ﷺ فَأَمَرَهَا أَنْ تَغْتَسِلَ قَالَتْ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ

- 40) On 'Aishah رَضِيَ اللَّهُ عَنْهَا that Umm Habeebah had blood constantly flow from her for seven years. So she asked the Prophet ﷺ and he ordered her to make *ghusl*. She said, "So she used to make *ghusl* for every prayer."

THE NARRATOR:

The Mother of the Believers, 'Aishah رَضِيَ اللَّهُ عَنْهَا. Her biography has preceded in *hadeeth* number three.

A) THE SUBJECT OF THE HADEETH:

Clarifying what the woman in the state of *istihaadah* is to do

B) AN EXPLANATION OF THE WORDS:

أُمُّ حَبِيبَةَ: (some) say Umm Habeeb. She was commonly known by her *kunyah* and it is said that her name is Habeebah. She is the daughter of Jahsh, the sister of Zainab Mother of the Believers رَضِيَ اللَّهُ عَنْهَا. She was the wife of 'Abdur-Rahmaan ibn 'Awf.

اسْتَحْيَضَتْ: *Al-Istihaadah* occurred to her.

فَسَأَلَتْ: the *Faa* is '*aatifah*, and it is '*atf* upon *ustuheedat*, and the meaning is that she had blood constantly flowing from her so she asked the Prophet ﷺ. As for her statement "seven years", it is a clarification of the length of the *istihaadah* and it is not determined by it that the question occurred after the passage of this

time period because it is unlikely that she would remain all this length of time without asking the Prophet ﷺ what she is to do.

أَنْ تَغْتَسِلَ: meaning at the end of the period of her menstruation as the narration of Muslim informs.

لِكُلِّ صَلَاةٍ: meaning prescribed prayer.

C) THE SUMMARY:

In this *hadeeth* the Mother of the Believers, 'Aishah رضي الله عنها, is narrating that Umm Habeebah bint Jahsh Al-Asadiyah, the sister of the Mother of the Believers, had blood constantly flowing from her for seven years and that she asked the Prophet ﷺ what she is to do. So he ordered her to make *ghusl* at the end of the period of her menstruation. So she made *ghusl* for every prayer out of reserve and caution رضي الله عنها.

D) BENEFITS OF THE HADEETH:

- 1- The eagerness of the Companions to learn and understand the religion.
- 2- The obligation of making *ghusl* upon the woman in the state of *al-istihaadah* at the end of the period of her menstruation.
- 3- *Al-Istihaadah* can cease and the woman can be cured of it.

The Third Hadeeth

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ كِلَانَا جُنُبٌ وَكَانَ يَأْمُرُنِي فَأَتَرُّ فَيُبَاشِرُنِي وَأَنَا حَائِضٌ وَكَانَ يُخْرِجُ رَأْسَهُ إِلَيَّ وَهُوَ مُعْنَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ

- 41) On 'Aishah رضي الله عنها, she said, "The Messenger of Allaah ﷺ and I used to make *ghusl* from one vessel while both of us were in a state of *Janaabah*. And he used to order me, so I would put on an *izaar* and he would make contact with me while I was menstruating. And he used to stick his head out towards me while he was in *i'tikaaf*. Then I would wash it while I was menstruating."

THE NARRATOR:

The Mother of the Believers, Aishah رضي الله عنها. Her biography has preceded in *hadeeth* number three.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of touching the menstruating woman

B) AN EXPLANATION OF THE WORDS:

كِلَانَا جُنُبٌ: each of us were in a state of *janaabah*.

يَأْمُرُنِي: he would request from me that I put on an *izaar*.

فَأَتَرْتُ: with a *shaddah* on the *Taa*, meaning I would wear an *izaar*.

يُبَاشِرُنِي: he would enjoy himself with me by making contact.

وَأَنَا حَائِضٌ: the sentence is *haal* from the *Yaa* in *yubaashirunee*.

يُخْرِجُ رَأْسَهُ: meaning out of the masjid.

إِلَيَّ: she means while she was in her room.

وَهُوَ مُعْتَكِفٌ: he was residing in the masjid for worship, and the sentence is *haal* from the *faa'il* of *yukhrij*.

فَأَغْسَلَهُ: meaning his head.

وَأَنَا حَائِضٌ: the sentence is *haal* from the *faa'il* of *aghsil*.

C) THE SUMMARY:

'Aishah, the Prophet's ﷺ wife ﷺ, is narrating about the Prophet's ﷺ relationship with her, how it was a very good relationship because it contained kindness and everything that brings about love and strengthens it. She mentioned that he used to make *ghusl* with her together from one vessel. And he would not break relations with her when she was menstruating, rather, he would make contact with her in a way which affection remains and harm is averted. So he used to order her to put on an *izaar* so he would not see from her that which the inner self feels disgust for and the natural disposition has an aversion to while she was menstruating. And when he made *i'tikaaf* in the masjid he used to stick his head out towards her in her room and she would wash it while she was menstruating.

D) BENEFITS OF THE HADEETH:

- 1- The permissibility of a woman and her husband making *ghusl* together from one vessel.
- 2- The purity of the body of the menstruating woman.
- 3- The permissibility of making contact with the menstruating woman with the exclusion of the vagina, and it is better that it be with an *izaar*.

- 4- The permissibility of explicitly mentioning what causes embarrassment for the benefit.
- 5- The permissibility of the person in the state of *i'tikaaf* to wash his head and clean it.
- 6- The person in the state of *i'tikaaf* removing some of his body from the masjid does not nullify his *i'tikaaf*.
- 7- The excellence of the Prophet's ﷺ relationship with his family.

The Fourth Hadeeth

عَنْ عَائِشَةَ   قَالَتْ: كَانَ النَّبِيُّ ﷺ يَتَكِي فِي حِجْرِي فَيَقْرَأُ الْقُرْآنَ وَأَنَا حَائِضٌ

- 42) On 'Aishah  , she said, "The Prophet ﷺ used to lean in my lap and recite Qur'aan while I was menstruating."

THE NARRATOR:

The Mother of the Believers, 'Aishah  . Her biography has preceded in *hadeeth* number three.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of reciting the Qur'aan in the presence of the menstruating woman and in her lap

B) AN EXPLANATION OF THE WORDS:

يَتَكِي: he would lean either on his arm or on 'Aishah's leg  .

حِجْرِي: with a *fathah* on the *Haa*, or a *kasrah* on it, or a *dammah* on it, my lap.

وَأَنَا حَائِضٌ: the sentence is *haal* from the *Yaa* in *hijree*.

C) THE SUMMARY:

The Mother of the Believers, 'Aishah  , is narrating about that which demonstrates the excellence of the Prophet's ﷺ character and his relationship with his family as he used to lean in her lap while she was menstruating and recite the Qur'aan so she could benefit from his recitation in reward and

knowledge, and so she could sense from his leaning an increase in love and affection.

D) BENEFITS OF THE HADEETH:

- 1- The excellence of the Prophet's ﷺ character and his relationship with his family.
- 2- The permissibility of the man leaning in his wife's lap.
- 3- The permissibility of reciting the Qur'aan in the lap of the menstruating woman and in her presence, and her listening to it.

The Fifth Hadeeth

عَنْ مُعَاذَةَ قَالَتْ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَقُلْتُ: مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلَاةَ فَقَالَتْ: أَحْزُورِيَّةٌ أَنْتِ فَقُلْتُ: لَسْتُ بِحَزُورِيَّةٍ وَلَكِنِّي أَسْأَلُ فَقَالَتْ: كَانَ يُصَيِّبُنَا ذَلِكَ فَتُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا تُؤْمَرُ بِقَضَاءِ الصَّلَاةِ

- 43) On Mu'aadhah, she said, "I asked 'Aishah رَضِيَ اللَّهُ عَنْهَا saying, "What's with the situation of the menstruating woman, she makes up the fast and she does not make up the prayer?" She said, "Are you a *Harooriyah*?" I said, "I am not a *Harooriyah*, however, I am asking." She said, "That used to happen to us and we were ordered to make up the fast and we were not ordered to make up the prayer."

THE NARRATOR:

Mu'aadah bint 'Abdillaah Al-'Adawiyah, the wife of Silah ibn Ashyam, may Allaah have mercy upon her. She was *thiqah* (a trustworthy narrator), a *Faqeehah*, from the *Taabi'een*. She died in the year eighty.

A) THE SUBJECT OF THE HADEETH:

Clarifying the ruling of the menstruating woman making up the fast and the prayer

B) AN EXPLANATION OF THE WORDS:

عَائِشَةَ: Her biography has preceded in *hadeeth* number three.

مَا بَالُ الْخَائِضِ: what's with the situation of the menstruating woman?

تَقْضِي الصَّوْمَ: she fasts the days which she left off fasting in the days of menstruation.

أَحْزَرِيَّةٌ أَنْتَ: the *hamzah* is for *istifhaam* (questioning) and what is intended by it is *inkaar* (censure), and *Al-Harooriyah* is an ascription to *Harooraa*, a town in 'Iraaq close to *Al-Koofah*. The first sect to rebel against 'Ali ibn Abee Taalib عليه السلام took residence there, so the *khawaarij* were attributed to it. From their harshness in the religion and their mistaken opinions was that the menstruating woman makes up the prayer like the fast.

يُصَيِّبُنَا ذَلِكَ: menstruation occurred to us.

تُؤْمَرُ: the Prophet ﷺ used to order us.

C) THE SUMMARY:

Mu'aadhah Al-'Adawiyah, may Allaah have mercy upon her, was from the women of *fiqh* from the women of the *Taabi'een*. So she wanted to know the wisdom behind the menstruating woman leaving off the prayer and the fast, and then she makes up the fast and she does not make up the prayer while it has greater emphasis. So she asked the Mother of the Believers, 'Aishah رضي الله عنها, about that. And since the mistaken opinion of the *khawaarij* had become manifest, 'Aishah asked her censuring her and warning her, "Are you a *Harooriyah*?" So Mu'aadhah explained that she is not from the *khawaarij*, however, she is asking the question of a person seeking guidance. So 'Aishah answered her with that which convinces every believer. That is, that is what is demanded by the Sunnah as menstruation used to occur to the women in the era of the Prophet ﷺ and he used to order them to make up the fast and he did not order them to make up the prayer, and if it were not that there was a wisdom making a distinction between the two the Sunnah would not have distinguished between the two. The people of knowledge have mentioned from the wisdom behind the menstruating woman making up the fast and not making up the prayer is that the prayer is repeated every day and menstruation is repeated every month in most cases so demanding her to make it up is something difficult. Also, to perform worship by performing it (the prayer) after the menstruation is not in need of performing worship by making it up and the benefit of performing worship by it (the prayer) is not missed by leaving off making it up while fasting is contrary to that.

D) BENEFITS OF THE HADEETH:

- 1- The eagerness of the predecessors to research the knowledge and know the wisdom behind the legislation.

- 2- The obligation on the menstruating woman to make up the fast not the prayer.
- 3- Being content with mentioning the legislated proof without having to mention the wisdom as the believer is convinced by it because the Islamic law contains wisdom in any case.
- 4- The absence of an order for something with the existence of that which necessitates it is a proof that it is not obligatory.

Notes

Notes

تنبيه الأفهام بشرح عمدة الأحكام

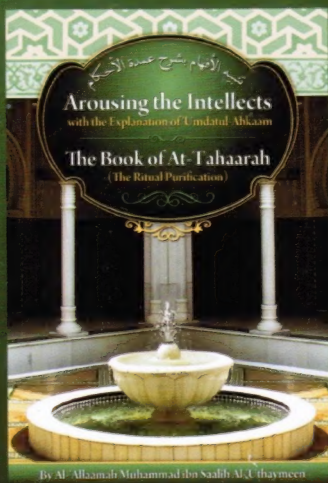
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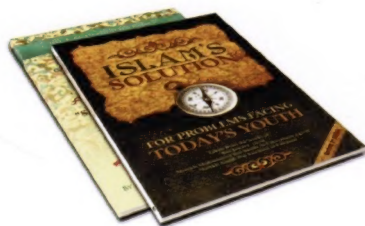
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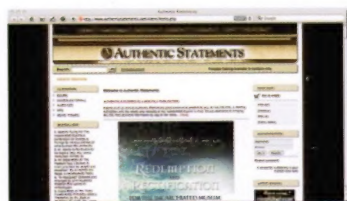
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